E kore e piri te uku ki te rino: He huarahi hei tautoko i ngā akonga hauā i roto i ngā horopaki reo Māori. *The pathways forward in supporting Māori learners with special needs in Māori medium education settings*

A thesis presented to the University of Canterbury in fulfilment of the requirements for the degree of Doctor of Philosophy in Education

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Dedications

Ki tāku kōhine raukura, ki te tau o taku ate

Te Ahupō Mihi Rāwhiti Fortune

Whaia te iti kahurangi,

Ki te tuohu koe

Me he mounga teitei

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He Pātaka Kupu – Glossary of Terms

Whānau- family

Te reo Māori- the Māori language

Aotearoa- New Zealand

Tikanga- customary practices and protocols

Whakapapa- genealogy

Tūrangawaewae- standing place, place where one has rights of residence

Raukura- plume of feathers

Taranaki- the region in the west of the North Island in the vicinity of Mount Taranaki

Iwi- tribe, kinship group

Mounga- mountain (Taranaki dialect for maunga)

Kōhanga Reo- Māori language pre-school

Kura Kaupapa Māori- Māori immersion schooling

Te iwi Māori- the Māori nation/people

Tangata whenua- people of the land

Pākehā- European New Zealanders/ Non-Māori

Whanaungatanga- family orientation

Mokopuna- grandchild

Taonga- treasure

Wharekura- Māori immersion secondary schooling

Wānanga- Māori tertiary institution

Tamariki-children

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Abstract

Kua takoto te manuka

The leaf of the manuka tree have been laid down

The challenge has been set.

Gaining access to effective and appropriate support for Māori children with special needs in a Māori medium education context is a process that can create many challenges for whānau, educators, support staff and the child. The aim of this study was to gain insight into the following research question '*me pēhea te tautoko i ngā tamariki hauā i roto i ngā horopaki akoranga reo Māori?* How do we best support Māori children with special needs in Māori medium education settings?' The motivation for this study arose from personal experiences and challenges in raising a child with special needs whose first language is te reo Māori. The study consisted of three phases. The first phase focussed on reviewing current and historical policy and legislation relevant to accessing te reo Māori within educational settings for Māori children, and secondly to all children with special needs in Aotearoa. The second phase of the study examined the approaches employed by early childhood and primary Māori medium educational settings (i.e. settings that use te reo Māori as the language of instruction 80% to 100% of the time), in regards to nurturing and teaching children with special education needs. The study had a particular focus on the approaches towards four children with difficulties in language development and language delay. Data was collected by way of interviews with whānau and educators who provided evidence and reflected on their experiences of gaining support for

Māori children with special needs in Māori medium settings. A total of 15 individual and group interviews were conducted with parents, whānau, educators, kaiāwhina and principals who agreed to participate in this research project. The third phase of the study involved analysing these findings and developing a strategic framework with the intent of providing guidance for the Ministry of Education's Special Education Services, kura and whānau in developing suitable provisions for children with special needs who are educated through the medium of te reo Māori. The key findings reflected the need for and importance of effective resourcing and provision specifically tailored to the needs of Māori children with special needs who are educated within a Māori medium context. An adaptation of the current mainstream model and provision will simply not suffice.

It has become apparent to the researcher during this journey that there are other whānau throughout Aotearoa[1] who have experienced similar pressures and prejudices in regards to raising a child with special needs through te reo Māori me ōna tikanga.

[1] Aotearoa is the original, Māori name for New Zealand and both terms will be used together and interchangeably in this thesis.

Introduction

Ko te mokopuna he taonga tino whakahirahira

ahakoa ōna tau, tōna whakapapa,

tōna ira tangata me ōna pūmanawatanga.

The child is the greatest treasure

Regardless of age, iwi, gender and ability.

The whakataukī (proverb) above reiterates the sentiment of this research project. As stated in *Ka Hikitia* (Ministry of Education, 2008) "…all Māori learners have unlimited potential" (p 19.) and they have the right "To live as Māori — being able to have access to Te Ao Māori, the Māori world - access to language, culture, marae, resources such as land, tikanga, whānau" (Durie, 2001). This study investigated how Māori medium education settings foster this 'unlimited potential' of children with special needs.

The decision to undertake this research project arose out of a personal struggle for this researcher to provide a Māori medium pathway for a child with special needs, more specifically 'language development delay'. The experiences and challenges of raising a child with special needs whose first language is te reo Māori provides the key focus of this project. The journeys of a cross-section of children and their whānau, educators and support workers from different areas in Aotearoa is investigated in order to gain insight into the current provisions and to identify further areas of development in regards to providing an effective Māori medium pathway in raising and educating a child with special needs whose first language is te reo Māori.

Situating the researcher

The journey and experiences of the researcher have ultimately lead me into the pathway of this research project as a means of investigating and problem solving to find answers and improve outcomes for my own child who has special needs and is educated within a Māori medium setting. As a researcher I am passionate about ensuring my children are raised through the medium of te reo Māori as a first language, the first generation in our family to have this opportunity as three previous generations were denied this opportunity due to the arrival of the European settlers in Aotearoa and the associated colonisation and assimilation practices (reviewed in chapter 1) that had a direct influence on her great-grandparents generation and future generations to this day.

The researcher, myself a teacher trained and experienced within the Māori medium sector, is passionate about Māori language revival and revitalisation efforts and the vital role that education provides and contributes towards these endeavours. When I became a parent to a child with special needs, specialist advice was to abandon my aspirations of raising and educating my child as a first language speaker of te reo Māori due to the stated professional opinion that this would not be in the best interests of my child who needs to function and interact in the English speaking, western world that dominates Aotearoa.

It was at this moment that the challenge was laid and I, with the support of my whānau became committed to ensuring my child was raised and surrounded by individuals and other like-minded people who were passionate about the growth and natural use of te reo Māori as a means of living and interacting in everyday life.

Throughout my journey into parenthood I have had to endure many trials and tribulations to ensure my child was able to continue to pursue this pathway of te reo Māori with these challenges multiplying once my child commenced formal primary education at age 6. There was a definite lack of provision available to adequately and sufficiently support my child within the context of a Māori medium setting where the natural language of instruction and interaction is te reo Māori. At times frustrations almost caused my whānau and I to reconsider our chosen pathways as it was perceived that more opportunities and support would be provided for our child within a mainstream (English-medium) setting.

This thesis is a further attempt on the researcher's behalf to inquire further and understand the complexities of the issues and people involved in providing Māori medium education. This study also became a search for answers and strategies to ultimately improve the life of her daughter and other children and whānau who are in a similar predicament when entering an education system that appeared incompetent in supporting the needs and aspirations of Māori children who have special needs and who choose to be educated within a Māori medium setting.

This thesis will include links to the whakapapa and tūrangawaewae of the researcher, namely Te Āti Awa iwi who reside in the Taranaki region and migrated to Pōneke, Te Tau Ihu o te Waka o Māui and further south. The use of symbolism depicting this whakapapa will be noted in the final chapter, as it will be used to provide a conclusion to this thesis.

Te Raukura

Te Raukura is an important symbol that is used by descendants who affiliate to the Taranaki region. This symbol is captured in the form of a white feather, or a plume of white feathers. Te Raukura represents spiritual, physical, and communal harmony and unity. It is an acknowledgement of a higher spiritual power, which transcends itself upon earth. It is a symbol of faith, hope, and compassion for all of mankind and the environment that we live in. There are various accounts of how the Raukura feather became such a significant symbol to the people of Taranaki. Its origins tend to look within the tribal boundaries of the iwi within Taranaki, with particular reference to the marae of Parihaka. One such account refers to a gathering of people at Parihaka who witnessed an albatross landing on one of its courtyards, dropping a single feather before departing. This feather became the Raukura, and was honoured by Tohu Kakahi and Te Whiti-o-Rongomai, two of the prophetic leaders of Parihaka, and their community.

Through the distinct and honourable leadership of these two prophets, the Raukura feathers became a symbol of peaceful co-existence as a Māori nation. This was of great significance to the iwi of Aotearoa who had become fervently oppressed and marginalised by the Crown.

The Raukura feathers are a symbol of the passive resistance movement that Tohu Kakahi and Te Whiti-o-Rongomai orchestrated as a means of re-elevating the mana of the Māori people with a desire of being autonomous once again. It is stated that the Raukura feathers encompass teachings of the Bible, with particular attention to the following passage:

He whaikorōria ki te Atua i runga rawa
He maungarongo ki runga i te mata o te whenua
He whakaaro pai ki te tangata

Glory to God on high
Peace on earth
Goodwill to all [hu]mankind
(Luke 2:14)

Traditionally, the Raukura was worn either as a single feather resting upon the head or in the hand of the bearer, or as a crest on the chest area of a garment. It is also worn as a plume of three feathers in the hair, which captures the meaning of the above Bible passage. The Raukura is a symbol of remembrance for the deeds of the Māori ancestors who vehemently resisted the Crown via peaceful opposition. It is a symbol

that continues to guide Māori today with wisdom and hope for a peaceful co-existence and future prosperity.

The researcher has used the raukura in combination with the mounga to depict the significance of landmarks to Māori and the inherent link that Māori as a people have with their mounga, awa (river) and whenua (land) as a whole. The use of poutama (stairs) are symbolic of overcoming obstacles or challenges - one step at a time.

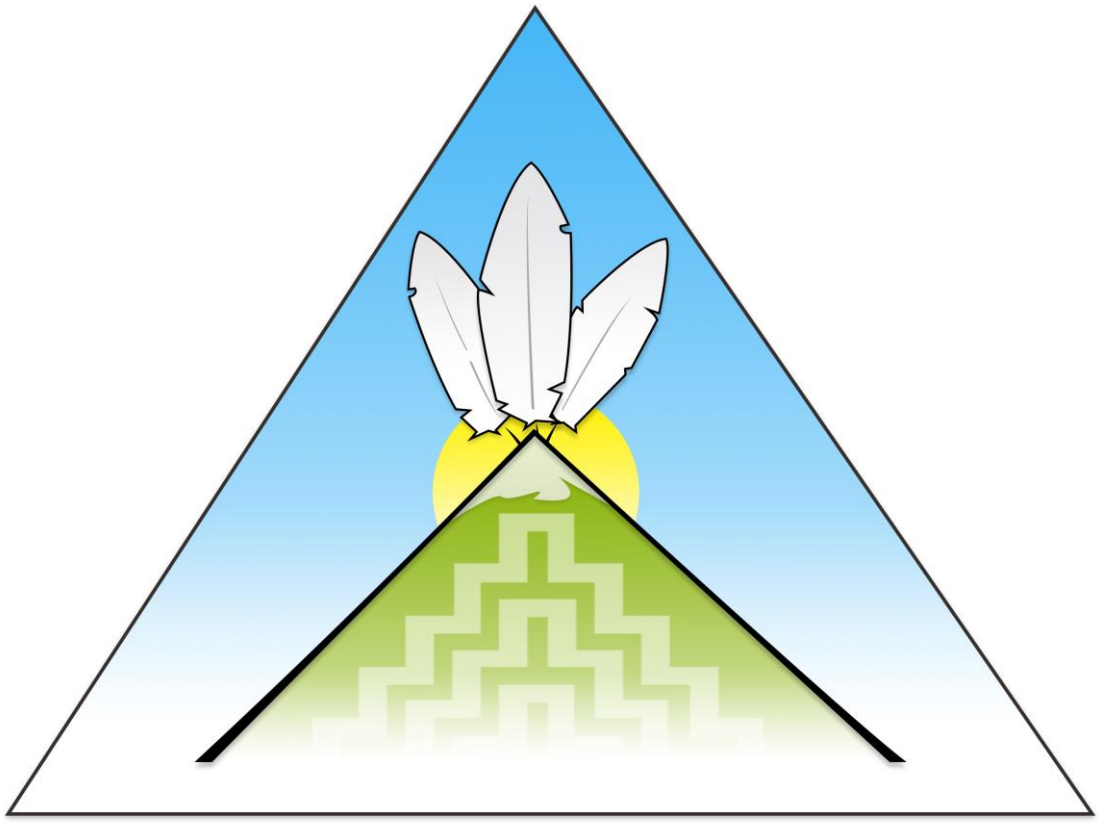

Figure 1: Te Mounga Raukura

This research project aims to answer the question: *me pēhea te tautoko i ngā tamariki hauā i roto i ngā horopaki akoranga reo Māori?* How do we best support Māori children with special needs in Māori medium education settings? A particular focus on how Māori medium education initiatives such as Kōhanga Reo (Māori language pre-school), Whare Kōhungahunga (Māori medium early childhood centre) and Kura Kaupapa Māori (Māori immersion schooling) are providing support to children who have special needs will be examined. A focus on the current provisions available through government initiatives, namely Special Education[2], to provide support to children with special needs in Māori medium settings will also be reviewed.

The outcomes of this research include suggestions and strategies for other Māori medium settings to implement in order that children with special needs are better positioned achieve to their full potential, the intent of Ka Hikitia (Ministry of Education, 2008). This model also provides an insight for English medium educational settings to adapt and incorporate into current programmes to ensure all Māori children with special needs are able to gain access to effective te reo Māori programmes and are educated in a culturally appropriate, inclusive way.

As stated by Macfarlane (2012), previous research efforts have been conducted acknowledging the issues and challenges, as well as the opportunities and successes that continue to present for Māori learners accessing special education services in Aotearoa New Zealand. A developing cohort of researchers such as Macfarlane, Bevan-Brown, Berryman and Bishop, to name a few, has conducted investigations into culturally responsive evidence-based practice.

[2] Special Education is a unit within the NZ Goverment's Ministry of Education, supporting children and young people who have special education needs.

What has been missing however, is research located within Māori medium settings as approaches and outcomes are somewhat comparative when the main language of instruction (te reo Māori) is not the dominant language used by the majority. This gap in the research is addressed in this thesis.

The first chapter provides a foundation and historical overview of the context of this project and the fundamental topic: the centrality of language to identity and enabling access to te reo Māori (the Māori language) by children with special needs. The status of the language in question- te reo Māori, will be reviewed with a historical timeline provided to explain the current and previous pathways te reo Māori has travelled and the implications on the people. It necessarily reviews the state and status of the Māori language with implications for pedagogy.

Chapter two reviews the literature, which establishes the theoretical framework for this research project. It investigates relevant studies and literature, both national and international, previously carried out in the areas of disability and special needs with a particular focus on the education sector. It will synthesise the main points, the issues and findings relevant to this study, with a view to enabling both the reader and the researcher to gain a greater understanding of the particular context of this research; Māori language educational settings.

The methodological considerations of the research design are detailed in chapter three. Explanations of the methods and procedures employed provide further insights into kaupapa Māori research and how it underpins this study. Kaupapa Māori research is pivotal in this project as it focuses on research by Māori, for Māori, with a vital

component and goal to ultimately improve outcomes for a specific group of Māori who are currently disadvantaged within the education sector.

Chapter four provides the results, which reflect the perspectives and experiences of three different groups of participants and the discussion topics developed to guide the research inquiry. Specific examples of direct quotes from interview participants will be provided and key themes will become apparent and provide the foundation of data for analysis in chapter five.

A critical analysis of the results engaging with the research question namely; *How do we best support Māori children with special needs in Māori medium education settings?* is provided in chapter five. The findings build on existing knowledge in the field and a strategic framework is provided. It is intended here that this framework could (or would) improve current provisions for children with special needs in Māori medium education settings. Concluding remarks include limitations of the current research and suggestions for future research into supporting children being educated in indigenous language contexts.

Chapter 1 - Language, Identity and Culture

Ko te reo te tuakiri

Ko te reo tōku ahurei

Ko te reo te oranga.

Language is my identity

Language is my uniqueness

Language is life

If the language is flourishing, prevent its decline.

If the language is enduring, expand its role.

If the language is declining, fortify its base.

If the language is endangered, restore its vitality.

If the language is critical, revive its use. (Bauman 1980)

This quote appropriately emphasises the centrality of language to life, which provides the key conceptual framing of this thesis. This chapter provides background information related to the fundamental topic underpinning this project: the importance of language for identity and enabling access to such a language by all, particularly for Māori-English bilingual children with special needs. The status of the language in question - te reo Māori, will be reviewed within a historical timeline. This is provided to explain the current and historical pathways te reo Māori has travelled and the implications on Māori and Māori culture. As stated in the quote above, fortifying the base of Māori language speakers is the key to ensuring that all Māori children can

access it. It is argued that the importance of language and identity for Māori children with special needs is particularly important as access to the language has further challenges and obstacles for this important group.

Language is central to all cultures throughout the world as it defines and differentiates one culture from another. It is language that makes no two indigenous groups the same. Language is identity; it affirms an ethnic culture's position within the world. If a language dies, so too does the culture (Fishman, 1991). This is why language is so important for indigenous cultures to retain a strong position in the world. All members of a culture have the right to gain access to their native language regardless of abilities, age, and gender. The right to use one's own language is an internationally recognised human right, and is embedded in a range of human rights treaties and declarations (Human Rights Commission, 2008).

This study is positioned within the Aotearoa New Zealand context. As stated in the New Zealand Curriculum (New Zealand. Learning and New Zealand. Ministry of 2007), te reo Māori and New Zealand Sign Language (NZSL) are official languages of Aotearoa New Zealand, te reo Māori being the only official 'spoken' language, with NZSL being an official 'unspoken' language. English, the language medium for teaching and learning in all 'white-stream' and bilingual schools, is a de facto official language by virtue of its widespread use (Waite, 1992).

Te reo Māori was made an official language in 1987 and in 2006 Aotearoa New Zealand was the first country to declare sign language as an official national language. Aotearoa New Zealand is the geographical base of te reo Māori, despite its

widespread use by Māori speakers who live or travel abroad. The language is mapped on to the land. English is the dominant spoken and written language used by the majority of people living in Aotearoa New Zealand (95.9%) and its origins are based in England. Te reo Māori, despite being the native language of the land, is only spoken by 3.7% of the 2013 Aotearoa New Zealand population (Statistics New Zealand, 2013). A total of 20,235 people reported the ability to use New Zealand Sign Language. A total of 5,676 people reportedly can communicate in all three languages – English, Māori and New Zealand Sign Language (Statistics New Zealand, 2013). These statistics highlight the need for increased provisions for te reo Māori within all contexts of life in Aotearoa as it is a key aspect defining who we are as New Zealanders living within a bicultural/multicultural context with a fast growing Asian and Pasifika population, many of whom also learn and speak both of our oral languages in addition to their own native languages.

Language Loss and Endangered Languages: The process of language shift, language decline and language death

The impact of domination and political control of a majority culture over a minority culture can have several negative implications for that minority culture. This can result in political, social, linguistic and educational repression of the minority language and eventually lead to language decline. If language maintenance of the minority language does not occur, the survival and life of the language is jeopardised and language death is the outcome (Fishman, 1991; Lin, 2008; Grenoble & Whaley, 1998).

Speakers can become bilingual in both the traditional, indigenous language and eventually acquire the language of the new dominant culture. Eventually younger speakers of the minority culture become dominant speakers in the new language and the minority language dies. The minority culture lives on, however it becomes a subset of another language culture. The process of language shift to dominant colonial languages can bring about language endangerment. Skerrett (2014, p.17) stated, "Language shift through territorialisation, creates 'linguafaction' that is precarious, traumatic, and discordant (to the ear)." Drawing on reversing language shift (Fishman, 1991) and the relevance to te reo Māori provides further ideological clarification to the substantive thread of this chapter.

Language Revival Approaches

International researchers have developed several theoretical models based on various issues and factors contributing to language shift and language revival. This section will identify two of these models. The first model will focus specifically on language shift, the latter; however, will provide a model for language revival and reversal of a declining language to take place. This process undergone by the minority culture is known as language shift (Baker, 2001).

A model of language shift

Giles, Bourhis and Taylor's (1977) model, 'A Model of Language Shift and Vitality', outlines three key factors that contribute to language shift. These factors also provide key roles and areas of focus for minority language cultures in attempting language revival. These are: status factors; demographic factors and institutional support factors.

Status Factors

There are three status factors that are of particular relevance if language revival is to occur. The first of these status factors is economic status. This plays a key role in the revival of a minority language (Clement, 1986). An example of the role of economic status on a minority language group is the employment rate of the people. If a minority culture experiences considerable low employment or widespread low income, the pressure and stress could cause a shift to the majority language. This is a common cause for many indigenous or minority cultures under the influences of industrialization and consequently plays the leading role in the language decline of the minority culture. The language of the majority culture is the language of power and prosperity, while the minority language is generally looked upon as being a symbol of a poor and peasant status, and therefore, not desirable. It is for this reason that many of the members of a minority culture turn away from their language in search of a better life and economic status (Giles, Bourhis & Taylor, 1977).

The social status of the language is the second status factor to consider. This social status, or prestige value, is closely related to economic status. If a majority language is seen to have a high social status and political power, a shift from the minority language can occur. If a minority language is symbolic of unemployment and poverty, this low social status can have negative implications on the state of the language.

A third status factor according to Giles, Bourhis and Taylor (1977) is the symbolic status of the language. A minority language with a somewhat glorious and symbolic history can have positive effects on the perception, revival and survival of that minority language.

Within the context of Aotearoa, te reo Māori was, historically, a functional legal language of the colonial state. Key documents such as The Treaty of Waitangi, land deeds between Māori and the Crown and wills were written in Māori. During this time te reo Māori had a high civic status (Ahu, 2012). However, as the nineteenth century progressed, both Māori and non-Māori saw the language as a barrier to civilisation. In 1862, Hugh Carleton MP stated, "…civilisation cannot be attained through the medium of an uncivilised and imperfect language." This sentiment caused te reo Māori to become excluded from the civic realm (Ahu, 2012, p.7).

Demographic Factors

The main focus in relation to the demographic factors of a language is geographical distribution, which consists of two parts. The first is the territorial principle, or the rights of different languages within different territories of the same country (Baker, 2001). The second part of geographical distribution relates to the number of speakers of a certain language and their saturation within a particular area or region. Research suggests that the saturation of a language or the population of a culture within a particular area is an important aspect of language survival. It is important to note however, that the number of speakers within an area is not the only issue to consider. It is evident that if the culture is bilingual but not biliterate there is a likelihood of language decay. Biliteracy enables a culture to have the ability to speak and write in a language. Biliteracy also improves the status of a language, and when in combination with being bilingual, increases the chance of producing a linguistically stable language (Baker, 2001).

It is possible however, for a minority language with few speakers to survive within a majority language environment. Firstly, if this small community holds the minority language in high regard, and the speakers are culturally active, a strong language cell can be established. The importance of placing value on ones language is imperative to its survival (Higgins & Rewi, 2014). It is also evident that if the minority language is used widely within the home and community then its survival is also more likely. This idea is supported by Nicholson (1989) when applied to te reo Māori, with the statement that successful Māori language revitalisation will depend, at least in part, on the attitudes and commitment of Māori speakers as a whole to maintaining and revitalizing the language in the home, in the neighbourhood, in the community, and beyond.

Secondly, strong religious beliefs sometimes require the minority language to have little interaction with the majority culture. This causes language boundaries to be established within the cultures and often allows the minority cultures to have more independence without resorting to the majority culture and language.

The final issue in relation to demographic factors is inter-language marriages. It has been proven widely that when such marriages take place, the majority language as a rule takes precedence within the relationship. This causes a break down of the minority language due to the fact that when children come into the equation they often have no knowledge of their minority language. This creates a chain reaction within the family and the minority culture, as these children, who in most cases eventually someday have their own families, will continue on this pattern of majority language dominance, until all evidence of the minority language is lost (Baker, 2001).

Institutional Support Factors

The final factor of this model of language shift and revival comprises a number of issues or semi-factors. These include mass media, religion, administrative services, schooling and community support.

The absence or presence of a minority language in the mass media (television, radio, newspapers, magazines, internet and computer software) has huge effects on the prestige and survival of a language. Language plays a central role in the mass media and the use of the minority language in this movement not only advertises but also reflects the role and status of a language to the world. The quality of the language used by the mass media is another important consideration in language status and revival.

Religion can also be an important vehicle for language revival and maintenance. For a number of minority languages such as Arabic and Hebrew, religion is central and is one of the most significant domains to allow language revival to take place. Religion is one way that a number of minority language cultures can celebrate their language and develop unity within the culture.

Administrative services give status and increase the usefulness of a minority language for communication. Also of vital importance is schooling. Baker (2001, p72) notes that where schooling of that minority language does not exist, the chances of long-term survival of that language in a modern society may be severely diminished.

This supports the importance of Māori medium educational initiatives in Aotearoa and the pivotal role that this form of schooling provides for the survival of te reo Māori me ōna tikanga (Māori language and customary practices). Of particular importance is ensuring that all children are able to gain access to such provisions, inclusive of those with special needs and language learning difficulties.

The amount of community support for a minority language also has a great impact on the status of a language. Schooling in the language requires the support of the community to ensure that students can see the importance of the language and its place in the community. If community support is strong there is an increased likelihood of children using the minority language within the home and this, in turn, could generate more language use out in the wider community.

The determination of the people to ensure a minority language retains its place in the community in today's world with the onset of globalisation and the influences of modern technologies which are changing the way people make and shape the future, is a key consideration for language revival and survival. The development of cross-cultural awareness, respect, understanding and communication where we retain our own identity and culture whilst mediate the wider influences is all the more important because of globalisation and at the heart of our tino rangatiratanga (Māori self determination) (Skerrett-White, 2003, p. 73).

The Graded Intergenerational Disruption Scale

One of the most renowned contributors in the provision of language planning for revival and reversal is Joshua Fishman. Fishman's (1991) theory 'The Grades Intergenerational Disruption Scale' (GIDS) outlines a list of priorities to enable

minority language cultures to reverse language decline. The GIDS comprises of eight stages, which enable a minority language culture to rate their current state of language decline and follow the stages to reverse this. Fishman (1991) emphasises that it is of little benefit for the minority language culture to move on to higher stages if previous levels have not been reached. It is also evident that while one stage is not necessarily dependent on its predecessor, there are priorities that need to be considered.

The more advanced stages cannot be successfully achieved if the foundation has not been laid through the lower, fundamental stages. The eight stages are briefly summarised below (Fishman, 1991).

Stage 8

In regards to the state of a language this is the worst-case scenario. A small minority will only speak the language and these will be mainly the older generation. Social isolation of these few speakers could mean they are unable to transmit their language with other speakers. A priority at this stage is for linguists and folklorists to collect as many forms of information as possible from the surviving speakers for the compilation of a permanent language record. This record remains the only hope for the future survival of the language as it can be used by the younger generation to revive the language.

Stage 7

At this stage the minority language is used on a daily communicational basis, however is usually only reserved for the older generation. The aim of stage 7 should be to spread the language use to the younger generation. If positive attitudes are being developed within the minority language culture there is the danger however, that little action is taking place to ensure language revival.

Stage 6

This stage is seen as the pivotal point for the survival of a language. Through the promotion of the use of the language, it will now be passed on to the next generation and will be used in the community. The main focus of this stage is the family and language use within the home. Support for intergenerational continuity is essential to ensure that there is a continuation in language usage by the younger generation. A possible solution is the establishment of minority language pre-schools and nurseries.

Stage 5

During this stage the minority language is used within the home, school and community. The priority for this stage, however, is to move beyond oracy to literacy. Not only will this enable for another medium of language transmission, but it will also improve the image and status of a language as it is recognised in print. As literacy is the main priority of this stage, intense support by the minority language culture is required, even if governmental support is not gained.

Stage 4

This stage involves the establishment of minority language schooling, often supported entirely by the community. Unfortunately, due to lack of funding, only wealthy families may have the ability to attend these schools. The most effective solution to ensuring that all children can attend is through government funding.

Stage 3

The use of the minority language within a wider economic base becomes important. The establishment of minority language staffed enterprises and services, both for the national and international markets, are a priority. This movement will involve interaction within the majority language sphere; however, the main language used will

be that of the minority. This movement will allow for the minority language culture to improve its social status within the majority community.

Stage 2

The priority of this stage is to extend the use of the minority language in government services and mass media. Such governmental services could include health and postal services, courts and police, telephone and banking, supermarkets and retail providers. Allocated time slots in the mass media should be given for television and radio broadcasting in the minority language with the goal of a separate channel dedicated to the minority language in the future.

Stage 1

This is the pinnacle stage of achievement in language revival for the minority group. The minority language will be used in all walks of life and will now be used at university level. There will be strong governmental support and mass media will also be strongly represented in the minority language. Economic and cultural autonomy will be achieved. The minority language will be officially recognised in governmental legislation and the future chance of survival is extremely positive.

Fishman's GIDS theory emphasises the fact that the ultimate pivot for language revival is through the reproduction of the minority language across generations or intergenerational continuity. A shortcoming of many language revival efforts in the past was that they, for the most part, tried to increase the number of second language speakers (Lakota Language Consortium, 2002). This is reflected by Fishman's claim that "…the road to societal death is paved by language activity that is not focused on intergenerational continuity, i.e. that is diverted into efforts that do not involve and influence the socialisation behaviours of families of child-bearing age" (Fishman,

1991). The importance of the target families being of childbearing age for language revival is central to the topic of this project as it is imperative that the language in question is the 'mother tongue' or first language of the child. Ensuring the minority language is available within the education system, initially early childhood initiatives then progressing towards the primary and secondary sectors are highlighted as of vital importance at this stage. In addition to this, if a language is to be revived it must be available to all, regardless of ability, gender and socio economic status.

Fishman's GIDS has been criticised as little consideration is made for the social and economic implications that influence language practices and ideology. Despite this criticisim, the GIDS has provided a framework to develop Māori language planning at both a micro (family) and macro (supranatural) level (Higgins, Rewi & Olsen-Reeder, 2014).

Te Reo me ōna Tikanga Māori

Tōku reo, tōku ohohoho

Tōku reo, tōku māpihi maurea

Tōku reo, tōku whakakai mārihi

My language, my awakening

My language, my growing desire within

My language, my fulfilment in mind, body and soul

This section will provide a brief history of the effects of government policies on te reo Māori during the late nineteenth century and the early twentieth century. The effects

of colonization and the impact of the signing of the Treaty of Waitangi, events that brought change to the situation and status of te reo Māori, and te iwi Māori as a whole, will then be reviewed with emphasis given to a number of government policies that had destructive effects on the state of te reo Māori in Aotearoa today.

Prior to the late 1700s before the arrival of European, te reo Māori was the only language spoken in Aotearoa, New Zealand. The Māori language was used by the Māori people in all social, religious, commercial and political interactions, and later was used as the language of communication between Māori and Pākehā. The medium of education provided by missionaries was through Māori language. The fact was that Pākehā needed to be able to speak te reo Māori in order to 'survive' in the Māori world (Te Puni Kōkiri, 1998, p.6). During this period many Māori became bilingual, communicating in both English and te reo Māori, although te reo Māori, the mother tongue, was still the dominant language. Furthermore, Māori were the majority race and still, as tangata whenua (people of the land), maintained sovereignty and exercised governance and ownership over their lands.

The signing of the Treaty of Waitangi in 1840 initiated a gradual change in lifestyle from a once Māori orientated society, to a contemporary Western English speaking country. At that time the Māori population was between 70,000 and 90,000. The first official census for the collection of data about Māori was conducted in 1858 (Te Taura Whiri i te Reo Māori, 2001). This census recorded a Māori population of 56,049, and a Pākehā population of 59,413.

Deliberate immigration strategies implemented by English Parliament saw a rapid increase in the Pākehā population. Thus it was only a short time before Pākehā became the dominant race and the English language became the dominant, majority language. This dominance of the Pākehā race caused a shift in power from Māori, the native tangata whenua of the land, to the Pākehā, foreign European immigrants. It was during this time that Māori were forced to learn English in order to survive in a new western capitalist economy (Te Puni Kōkiri, 1998).

During the 1860's the New Zealand Wars occurred and many Māori were killed in battle. This negatively impacted on the state of the Māori population with the census conducted in 1896 recording a Māori population of 42,113 and a Pākehā population of 701,094. Within 36 years between 1860 until 1896 the Māori population had decreased by 13,936 people and Pākehā had become very dominant with an increased population of 641,681 people. This decrease reflected the extent of Māori casualties from the war. Following these wars Aotearoa New Zealand society was divided into two separate zones, the Māori zone and the Pākehā zone (Te Puni Kōkiri, 1998). Te reo Māori was the predominant language of the Māori zone, which was soon being squeezed into smaller and smaller geographical domains. English was the dominant language of the rest of the country, including the colonial institutions and schools. This division created further racial conflict between Māori and Pākehā. During this period te reo Māori remained the predominant language in Māori homes and communities (Te Taura Whiri i te Reo Māori, 2001).

Marae[3] became the last bastions of te reo and were places of refuge for Māori people and provided facilities to enable the continuation of life within the total structure of Māōri–centric terms and values.

During the 1890's Māori language newspapers began to circulate (Te Taura Whiri i te Reo Māori, 2001). These Māori language newspapers published both national and international news issues of the time. The newspaper development allowed Māori to retain contact with the outside world and gain an understanding of the current issues relevant to Māori and advocated for Māori specific viewpoints as well as providing a medium for the language to continue to flourish. Such written text also supported Māori literacy development amongst Māori communities (Te Taura Whiri i te Reo Māori, 2001).

With the establishment of the 1867 Native Schools Act, the predominant use of English in schools increased during the 1930's (Te Taura Whiri i te Reo Māori, 2001). The support for English-only education by some Māori leaders soon became apparent in their belief that the Pākehā way of life would be more beneficial for their people. The Native Schools act will be reviewed in more depth in the next section.

In the 1940's the urban migration of the Māori people took place (Te Taura Whiri i te Reo Māori, 2001). This was predominantly due to the effects of the Second World War and governmental assimilation on Māori.

[3] The marae is an institution from classical Māori society that has survived the impact of western civilisation. It is central to the concept of Māoritanga and the Māori cultural identity.

Māori families began to move to the towns and cities in search of employment and were forced to take up these new areas of residence in predominantly non-Māori suburbs, known as ‘pepper-potting’. This had the effect further fragmenting Māori communities and Māori language speech patterns as Māori communities were ‘scattered’ throughout a large urban area in cities such as Auckland (Macpherson, 2015). This urban migration caused a breakdown in the natural language learning process and the intergenerational transmission of te reo Māori from parent to child. (Te Puni Kōkiri, 1999, p.6) The ultimate outcome of the urban migration was the breakdown of whanaungatanga (family orientation), which led to the alienation of Māori from their own cultural roots, language and even their families (Durie, 1997). This alienation has been clearly evident in that many Māori became unaware of who they were and where they came from.

By 1951 the official census recorded the Māori population as 134,097 people, a substantial increase from the census of 1896 (Te Puni Kōkiri, 1999). With this increase in population, there developed an increased awareness of te reo Māori due to language attrition. However, Māori began to question whether or not te reo Māori would survive into the next generation (Te Puni Kōkiri, 1999). A group of Māori working in early childhood education began to devise strategies to incorporate te reo Māori within these programmes. It remained a struggle, however, for Māori parents, as they were still encouraged to speak English in the home to prepare their children for primary school where Māori medium options were not available.

Between 1973 and 1978 a New Zealand Council for Educational Research (NZCER) national survey showed that only 70,000 Māori, 18-20 percent, were fluent speakers of te reo Māori. Most of these speakers were over 60 years of age (Benton, 1989). This was of great concern to Māori. This downhill trend continued and in 1986 the official census reported that the number of Māori language speakers was estimated to have fallen to about 50,000, which comprised 12 percent of the Māori population (Te Taura Whiri i te Reo Māori, 2001).

In 1975 the Waitangi Tribunal was established for the purpose of making recommendations on claims brought by Māori, relating to actions or omissions of the Crown that breach the promises made in the Treaty of Waitangi. A number of iwi have since reached settlement from the Crown in regards to the breaches of the past and many of these iwi have used parts of their settlement to develop strategic plans for the revitalisation of te reo Māori for their people. However, in the education system, a shift to the incorporation of te reo Māori has been woefully slow and has many long term implications for the revival of the language.

The serious decline in the use of te reo Māori as the medium of communication led to the establishment of an independent Wellington Māori Language Board, Ngā Kaiwhakapūmau i te Reo, in 1985. This board began the task of preparing a case that was to be put to the Waitangi Tribunal (Waitangi Tribunal, 1986). The basis of their claim was that the Māori language was a *taonga* (treasure) that was guaranteed to Māori people through the Treaty of Waitangi (Te Taura Whiri i te Reo Māori, 2001). Ngā Kaiwhakapūmau i te Reo believed that early government policies were

responsible for the rapid decline of the Māori language and pursued the argument of the guarantee by the Treaty, that Māori would have the right to their taonga.

The principle aim of this claim was for the establishment of a legislation that would recognise te reo Māori as an official language of Aotearoa New Zealand. As a result, the Tribunal made five recommendations stating:

i. that the Prime Minister introduce legislation enabling any person who wishes to do so to use Māori in all courts of law and in all dealings with governmental departments;
ii. that the Minister of Internal Affairs establish a statutory body to supervise and foster the use of the Māori language;
iii. that the Minister of Education institute an enquiry find ways to enable all children who wish to learn Māori at school to do so;
iv. that the Minister of Broadcasting give effect in the formulation of policy to the Tribunal's finding that the Treaty of Waitangi obliges the Crown to recognise and protect the Māori language;
v. that the Minister of State Services made provision for the bilingualism in Māori and English to be a prerequisite for appointment to certain official positions (Hirsh, 1987, p68).

This claim led to the 1987 Māori Language Act, which gave formal official status to the Māori language in Aotearoa New Zealand. The Crown now had to ensure that their obligations as treaty partners were fulfilled and that the recommendations of the legislation were attained through the various government departments.

The Māori Language Act in fact fulfils three main objectives initiated by Ngā Kaiwhakapūmau i te Reo (1985). These objectives were as follows:

i. that the Māori language is to be an official language of Aotearoa New Zealand;
ii. that in courts of Law, Commissions of Inquiry and Tribunals, the Act confers the right to speak te reo Māori upon any member of the Court, any party, witness or counsel;
iii. that the government establishes Te Taura Whiri i te Reo Māori

(Te Puni Kōkiri, 1987).

The sole purpose of the establishment of Te Taura Whiri i te Reo Māori was to promote the use of te reo Māori as a living language in Aotearoa. To achieve this objective, Te Taura Whiri i te Reo Māori (2001) identified a number of goals necessary to achieve a successful outcome. These goals are:

- to increase the number of people who know te reo Māori by increasing the opportunities to learn;
- to improve the proficiency levels of the Māori language;
- to increase the opportunities to use te reo Māori by increasing the number of situations where it can be used;
- to increase the development rate of te reo Māori to allow its use in a full range of modern activities;
- to foster positive attitudes amongst Māori and non-Māori in relation to te reo Māori to enable Māori-English bilingualism to become a valued part of Aotearoa New Zealand.

  (Te Taura Whiri i te Reo Māori, 2001)

Since the establishment of Te Taura Whiri i te Reo Māori in 1987, the regeneration of the Māori language as a living language nationwide has improved. These improvements have been a result, in part, of the effective services that Te Taura Whiri i te Reo Māori have provided to ensure that te reo Māori has been able to flourish and live in Aotearoa New Zealand society. The services that Te Taura Whiri i te Reo Māori have provided include the development of Māori language policies and plans to be incorporated within the public sector, information and advice to all, referrals, proficiency testing for staff or the general public, checking and translation services, and information about Māori language learning programmes available in all regions throughout Aotearoa.

In 1995 He Taonga Te Reo (Māori language year) was celebrated (Te Taura Whiri i te Reo Māori, 2001). Despite the regeneration of te reo Māori identified above, a National Māori Language Survey (1995) showed that the number of Māori adults who were fluent speakers of the Māori language had fallen to approximately 10,000. This was regardless of the fact that Kōhanga Reo and Kura Kaupapa Māori had been running for at least 10 years.

In 1997 Te Taura Whiri i te Reo Māori developed a Māori language strategy to co-ordinate and prioritise government action towards Māori language revitalisation. The Māori Language Strategy 2003-2008 focused on increasing language usage in specific domains, with an overall vision that by 2028, the Māori language will be widely spoken by Māori. In particular, the Māori language will be in common use within

Māori whānau and communities. All New Zealanders will appreciate the value of the Māori language to Aotearoa New Zealand society (Te Puni Kōkiri, 2003).

In 2010 the minister of Māori affairs established a panel, Te Paepae Motuhake, to review the Māori-language sector and it's funding. Before the conclusion of this review the Waitangi Tribunal released a pre-publication version of their WAI 262 findings related to the Māori language (Waitangi Tribunal, 2006). The *Te Reo Mauriora* (2010) report was released in 2010 and proposed changes to the Māori Language Strategy 2003-2008 that would shift the focus of the language back into communities and homes. A further review *Ko Aotearoa Tēnei* (2011) was also completed. From these reviews a number of key areas of focus were identified as te reo Māori was in a very fragile state. In 2014 a new version of The Māori Language Strategy (2014) was devised that consisted of five key focal areas:

i. *Te Mana o te Reo*: increasing the status of the Māori language in Aotearoa New Zealand society;
ii. *Te Ako o te Reo*: increasing the number of whānau Māori and other New Zealanders who can speak Māori;
iii. *Te Mārama Pū ki te Whakaora Reo*: increasing critical awareness about Māori language revitalisation;
iv. *Te Kounga o te Reo*: supporting the quality and appropriate use of the Māori language and iwi dialect maintenance;
v. *Te Kōrerotanga o te Reo*: increasing the use of the Māori language among whānau Māori and other New Zealanders, especially in the home.

(Te Puni Kōkiri, 2014, p.3)

Despite the efforts and strategic framework developed by government departments te reo Māori continues to be in a significantly fragile state and its decline continues. This strategy had no specific targets and was more a statement of ideals or goals that were unfortunately ineffective.

A Historical Overview of the Māori Language in the Education System

This section will provide a historical timeline focusing on the impacts of government policies in the education system on te reo Māori. The determination of Māori in the development of education initiatives to improve education of the younger generation will also be reviewed. An in-depth overview will provide the reader with the background history required to gain an understanding as to the various states of te reo Māori in the education system and the pathways followed to ensure its survival to the current day.

The establishment of the Missionary Schools during the 1830's saw the beginning of a Pākehā initiated education system that was established to provide religious instruction, industrial training and English-language classes (Smith & Simon, 1998). The belief of the Pākehā missionaries was that enforcing the English language was in the best interest of the children. Consequently, many Māori began to support the use of the English language being taught to their children. Increasingly, Māori were convinced that complementing traditional culture and knowledge with that of the Pākehā was necessary for effective survival within a Pākehā-dominated society (Smith & Simon, 1998). However, although Māori parents were anxious and

supportive of the English language it was not intended that the Māori language be sacrificed. Instead, it was the intention of many Māori parents that their children would learn both te reo Māori and English. As Smith & Simon (1998, p.74) state, "Māori wanted their children to be proficient in both languages."

The Native Schools Act of 1867 enforced the use of English as the only language to be used in the education of Māori children, making it compulsory for all Māori children to attend the Native Schools (Smith & Simon, 1998). The policies of this act were later strictly followed and enforced by the Pākehā teachers who were the sole instructors and administrators of the Native Schools. It was not until 1875 that the first Māori teacher was able to take up the role as head teacher in a Native School. Furthermore, it was believed by the predominately Pākehā government and the administrators of the Native Schools that the Māori language should only be used to teach English to Māori children (Smith & Simon, 1998). This process of assimilation ultimately led to the further decline of the use of te reo Māori by the younger generation of Māori.

The formal policy of Native Schools, '*Teaching of English. Native Schools' 1917*, did not, at any stage, suggest that punishing children for speaking Māori was acceptable. This policy, however, did lead to further policies which were draconian and which did result in corporal punishment for speaking te reo Māori in schools. This was common across the commonwealth with indigenous peoples. Regardless of this, there is however, evidence proving that many Māori language speakers were punished. Examples of experiences in Native Schools, reflected in anecdotal records, are cited in Smith & Simon (1998, p. 82) and include such statements as:

"Māori language? Not in the school ground. We used to get punished for that." (Pupil at Te Hāroto Native School, 1926-32)

"At Maketū they used to cane the children- strap them for talking Māori in the playground. Discipline was quite tough really." (Teacher in Native Schools, 1940s)

"They wouldn't allow the Māori's (sic) to speak their own language. It had to be English. And (the teacher)…marched around the playground with a stick like this (demonstrating) in his hand and if he caught anybody using their own language they would get hit with it." (Pupil at Matangirau Native School, 1922-28)

Government policies and the negative effects of Native Schools had contributed to the situation that many Māori face today in relation to the serious decline of te reo Māori. The educational policies had played a huge part in the disruption of intergenerational transmission of te reo Māori because, as Fishman (1991, p.91) states "the road to societal death is paved by language activity that is not focused on intergenerational continuity, i.e. that is diverted into efforts that do not involve and influence the socialization behaviours of families of child-bearing age."

During the 1950's calls for teaching of the Māori language began to be publicly voiced. A 1950 Education Department report '*Māori Language Teaching in Māori Schools*' recommended that English should still be the dominant language of schools, that te reo Māori would be introduced as a academic subject and could become an optional subject in schools for those students who wanted to learn it. Smith and Soler (2000, p.43) support this in their claim that "…the teaching of Māori language in

schools is of academic interest only." This report emphasised that Māori was not a recognised subject at New Zealand teachers' training institutions, and, therefore, teachers were not being trained to provide Māori language in the curriculum.

The 1950 Education Department report also stimulated a debate regarding the implementation of Māori language into the curriculum. Two opposing groups were formed. The supporters believed that Māori language was central to Māori culture; to save the language was to save the race. The opposition believed that Māori was a minority language, and that Māori language was inadequate for a good way of life.

In 1961 the *Hunn Report* (Department of Māori Affairs, 1960) saw a change in focus from 'assimilation' of te reo Māori to its 'integration' within the education system (Te Taura Whiri i te Reo Māori, 2001). It was not until 1962 that the Commission on Education reported that efforts should be made to foster Māori language teaching in schools that had a high percentage of Māori students.

In 1965, Richard Benton, an academic and researcher, presented a report, which stated "in the view of many teachers and educational administrators Māori-speaking children are found only in a few remote settlements…even in these areas, it is frequently alleged that the quality of the Māori spoken by children and adults is low." (Benton, 1965, p.8) As a result, a recommendation for the establishment of bilingual schools in Māori speaking areas was made by Benton in order to revive the Māori language in these regions.

In 1967 a New Zealand Educational Institute (NZEI) report outlined 94 recommendations for the improvement of Māori education and the empowerment of Māori in education. However, despite these recommendations little difference was made. In 1973 the NZEI made a further recommendation that fluent Māori speakers be allowed to teach in a school without teacher training to improve the Māori language education of students. However, this recommendation caused major problems as the majority of these Māori teachers were in fact under-qualified and ill equipped to effectively teach te reo Māori.

The establishment of the first bilingual school in 1976, as explained below, and the incorporation of Māori language as a subject in secondary and tertiary education, are examples of the efforts made to integrate te reo Māori into the state schooling system.

In 1977, Benton produced another report reinforcing the fact that bilingual schools were a necessity for the improvement of the current state of Māori language in education. It was not until 1978 that the first bilingual school was established in Ruātoki. The establishment of bilingual schooling was in response to an urgent need to revive te reo Māori.

A 1980 report by the National Advisory Committee (NAC) outlined 87 recommendations to improve Māori education. Topics for discussion included:

i. The place of Māori language in the education of Māori and non-Māori;
ii. Early childhood education and care;
iii. The quality of teachers;
iv. Schools better suited to Māori needs;

v. Continuing and second-chance education

(Department of Education, 1980)

Despite the fact that this NAC report was completed 35 years ago, very little improvement has been made to the discussion points identified above as they continue to be key areas of focus for improvement within the education system today.

In 1982, Te Kōhanga Reo movement was established. This was a totally Māori initiative for the purpose of introducing the Māori language to Māori pre-schoolers (Hohepa et. al, 1992). The development of bilingual schooling and especially Kōhanga Reo pre-schooling enabled te reo Māori to blossom through the tamariki mokopuna. Soon after the establishment of Kōhanga Reo pre-schools, supporters realised that there was a need for Māori medium schooling for Kōhanga Reo graduates as it had become evident that many of these graduates lost their reo (language) within a very short time after leaving Kōhanga Reo.

In 1984, the Hui Taumata (Māori Economic Development Conference) outlined plans for Māori development, with education as one of the key areas. The principle message of the hui was 'give us the tools and we'll do the job our way.' This hui affirmed that if Māori were to improve the current situation of education then Māori needed to do it themselves. The view of the delegates was that allowing the government to take charge of the development of Māori education was an ineffective way to gain any benefit for the Māori people or progress in Māori education development.

In 1985 the shortage of provisions for Māori medium education stimulated the establishment of Kura Kaupapa Māori schooling, a Māori lead and initiated

movement to provide a total immersion Māori language education pathway as an option within the education sector.

The 1988 education reforms named '*Tomorrows Schools*' (Lange, 1989), led by David Lange initiated a total overhaul or reform of the school system. One of the provisions of these reforms was that opportunities would be available for all parents who chose to have their children educated in te reo Māori. Appropriate avenues were to be followed to ensure that this was made possible. Five years on, in 1992, the New Zealand Council for Educational Research (NZCER, 1992) issued a report stating that regardless of attempts to change educational policies, Māori were still being deprived of te reo Māori within the education system. In 1992 there were only 4,618 students enrolled in level 1 (81-100% of instruction in te reo Māori) Kura Kaupapa Māori. By 2003, just over 12,200 students were enrolled in Kura Kaupapa Māori, which represented a 164% increase (Ministry of Education, 2005).

The New Zealand Curriculum Framework (NZCF) was first published in 1993. One of the key principles discussed in the NZCF sought to recognize and value the unique position of Māori in Aotearoa New Zealand society (Ministry of Education, 1993, p.7). In 1994, the first pilot Māori language curriculum document, '*Te Reo Māori i roto i te Marautanga o Aotearoa, He Tauira*' (Māori language in the New Zealand Curriculum, A Draft) was published and 1996 saw the final publication of this document.

In 1999, 11,859 children were enrolled in licenced Kōhanga Reo. By 2003 however, there was a decrease in student enrolment within Kōhanga Reo, with 10,319 children

enrolled in licenced Kōhanga Reo. This decrease was a result of a consolidation process undertaken by the Te Kōhanga Reo Trust since 1995. This steady decline was also due to the transfer from the Department of Māori Affairs to the Ministry of Education and the rapidly expanding early childhood education sector at that time (Waitangi Tribunal, 2013).

The final Māori medium curriculum document, '*Hauora i roto i te Marautanga o Aotearoa'* (Health and Physical Well-being in the New Zealand Curriculum) was published in 2001.

In 2007, the revised *New Zealand Curriculum Framework* was launched. This revised edition was undertaken and completed due to the social changes within Aotearoa New Zealand society. With the change in society and the diversity of population, the education system should reflect such changes and consequential demands. As stated in this revised document, *The New Zealand Curriculum* is a representation of what we prioritise in education. It views young people as lifelong learners who are confident and creative, connected, and actively involved in education. It includes a clear set of principles on which to base curriculum decision-making and it sets out values that are to be encouraged, modeled, and explored (Ministry of Education, 2007, p.5).

In 2007, *Te Marautanga o Aotearoa* (*Te Marautanga*) was launched as the partner document of *The New Zealand Curriculum*. This document was developed for use within Māori medium settings levels 1 and 2 (settings that are 51-100% instruction in te reo Māori) but applicable to all New Zealand schools where there was some teaching of and through the Māori language. Even though this is a partner document

to the English equivalent, it is not a translation of *The New Zealand Curriculum* and was developed by Māori educationalists based on Māori philosophies and principles. *Te Marautanga o Aotearoa* in its final iteration was published in 2008 (Ministry of Education, 2008).

Coinciding with Te Marautanga was the 2008 policy document *Ka Hikitia: Managing for Success, Māori Education Strategy 2008-2012* (Ministry of Education, 2008a). This was a government-initiated strategy aimed at lifting the performance of the education system and ensuring Māori learners as a priority in this goal. A key term that is reinforced throughout this strategy is 'Māori enjoying education success as Māori' (Ministry of Education, 2008a). Durie (2003) provided a definition of what this key terminology means to Māori in the following statement:

As Māori, being able to have access to te ao Māori, the Māori world – access to language, culture, marae… tikanga... and resources... If after twelve or so years of formal education, a Māori youth were totally unprepared to interact within te ao Māori, then, no matter what else had been learned, education would have been incomplete.

A focus on realising Māori learners' potential was also an area that required professionals to review their approaches to working with Māori students in their classrooms. 'Cultural responsiveness' became a catch phrase devised from this strategy and continues to be a focus for mainstream education in Aotearoa, New Zealand as the education system continues to struggle to provide an adequate approach to teaching and learning for Māori students.

Several other milestones over the past 10 years have included individual iwi developing responses to the educational needs of their tamariki. In 2008, Tūhoe[4] launched Aotearoa New Zealand's first iwi based curriculum model for use within schools as a basis for teaching specific iwi based te reo me ōna tikanga to their own children within the Tūhoe iwi boundary.

In 2009, *Te Aho Arataki Marau mō te Ako i te reo Māori – Kura Auraki* was launched to provide guidelines for teaching te reo Māori in English-medium schools in years 1 to 13.

Ka Hikitia: Accelerating Success 2013-2017 was devised in 2013 as a continuation of the first version released in 2008. This strategy focused on two critical factors in ensuring Māori students were able to reach their full potential in the education system. These were:

- quality provision, leadership, teaching and learning, supported by effective governance;
- strong engagement and contribution from parents, whānau, hapū, iwi, Māori organisations, communities and businesses.

(Ministry of Education, 2013).

Ka Hikitia- Accelerating Success 2013-2017 builds on the principles, priorities and foundations for change contained in *Ka Hikitia- Managing Success 2008-2012*. Unfortunately this document fails to specifically mention how this strategy intends on focusing on Māori children with special needs.

[4] Tūhoe are an iwi (Māori tribal grouping) and descent from the ancestral figure Tūhoe-pōtiki. Tūhoe tribal region is Te Urewera and the heavily forested area including Lake Waikaremoana, Ahikereru and Ruatāhuna.

Māori Medium Education Approaches

Due to the negative effects of government policy and legislation, as highlighted above, a number of Māori medium education initiatives were developed to provide aid to the serious decline of te reo Māori within the education system. In this section these Māori medium educational initiatives will be reviewed and explained in more depth.

Te Kōhanga Reo

As outlined above, one of the most significant and successful Māori language initiatives, the Kōhanga Reo movement, gained momentum in the early 1980s. This Māori initiated programme, based on the total immersion of children in Māori language, culture and values from birth, was made available through early childhood whānau centres. In 1981, the first Kōhanga Reo began at Pukeatua. One year later, 107 were established and by 1988 over 500 were providing education for approximately 8000 (ie. 15%) of Māori children under five. At the end of 1990, 616 had been established with a projected figure that almost 20,000 children would have participated in Kōhanga reo by the end of 1995 (Mangan & Szekely. 1995).

The Kōhanga Reo movement continued to expand during the early 1990's with an average of 80 per year with more than 1,400 enrolments each year to reach 809 centres and 14,514 children enrolled by 1993, which was the peak year (McKee & Manning, 2015). Between 1994-1996 the breakneck expansion abruptly flattened and then declined steadily to 586 Kōhanga Reo with a lower role of 9,808 children in 2001 (McKee & Manning, 2015). This saw the closure of more than 40 Kōhanga Reo a year in 1997-1998. This steady decline was brought on mainly due to the transfer of responsibility for Kōhanga Reo from the Māori Affairs to the Ministry of Education. This transfer saw a period of change from a supportive infrastructure of

knowledgeable Māori Affairs officials, to a more rigid, rules-based ECE compliance regime under the powers of a Wellington-based bureaucracy that, however sympathetic, know little about the Kōhanga Reo kaupapa and culture and focused more narrowly on educational objectives (McKee & Manning, 2015). The overall impact of this transition can be summarised in the Gallen Report with the following statement:

"*This change resulted in a significant shift from a bulk funded and discretionary approach to more regulatory controls. This change had huge implications at the grass root level. Kōhanga Reo had to come to terms with the regulatory environment and compliances of the early childhood sector and a mainstream department, whilst maintaining the unique kaupapa and philosophy of the kōhanga movement."*

(Quote by High Court Judge Sir Rodney Gallen, as cited in Mitchell, 2002).

This period was in fact a period of assimilation of Kōhanga Reo to ECE, mainstream policies and approaches with very little emphasis given to the true kaupapa of Kōhanga Reo. Individual Kōhanga Reo were given the ultimatum of either 'conforming' or cancelling their charters resulting in them losing their ECE licence which meant they were no longer legally able to operate and funding was ceased.

Despite this period of turmoil for Te Kōhanga Reo, the Kōhanga Reo Trust and the Ministry of Education made attempts to find workable solutions to allow the kaupapa of Kōhanga Reo to continue to develop under the new ECE regime. An example of these efforts was the development of bicultural curriculum guidelines initiated in the early 1990's. The result of this initiation was the formulation of the national ECE curriculum '*Te Whāriki'*.

Te Whāriki

Within Early Childhood Education and Te Kōhanga Reo (TKR) the document that guides curriculum delivery is *Te Whāriki*. This is the first bicultural curriculum statement developed in Aotearoa New Zealand. It contains curriculum specifically for Māori immersion services in early childhood education and establishes, throughout the document as a whole, the bicultural nature of curriculum for all early childhood services (Ministry of Education, 1996). In regards to children with special needs, *Te Whāriki* is designed to be inclusive and appropriate for all children and anticipates that special needs will be met as children learn together in all kinds of early childhood education settings. The programmes of each centre will incorporate strategies to fully include children with special needs (Ministry of Education, 1996).

The second initiative developed by the Trust and the Ministry was 'Te Korowai'.

Te Korowai

In addition to *Te Whāriki*, Te Kōhanga Reo National Trust Board (1995) developed a charter document named *Te Korowai*. This document is specifically for TKR and provides guidelines and objectives for centres and their whānau to ensure they meet the intentions and requirements of the Trust and the movement as a whole. A whakataukī that is used in this document is

"Ko te mokopuna he taonga tino whakahirahira ahakoa ōna tau, tōna whakapapa, tōna ira tangata me ōna pūmanawatanga."

The child is the greatest treasure regardless of age, iwi, gender and ability

This whakataukī indicates a fundamental aspect evident in the TKR charter, which is the importance of each and every child and the fact that it is their right to be raised in the Māori language, as every mokopuna is a pivotal part of a whānau, hapū and iwi. The term in itself- 'mokopuna' is the Māori term for 'grandchild' however when further analysed it is a combination of two words- 'moko' and 'puna'. Moko is a traditional Māori tattoo, a unique marking symbolic of history and knowledge, a permanent fixture of ones life. Puna is the spring, which blossoms and flows and provides sustenance for life. When combined, the term *mokopuna* can be defined as a unique symbol of permanence, which continually blossoms and provides sustenance for life. This uniqueness is something to be nurtured and acknowledge- a fundamental aspect of Te Korowai.

Kura Kaupapa Māori

The specific Māori learning style developed in Kōhanga Reo was then extended to primary education in the form of Kura Kaupapa Māori (KKM). This was as a direct response from Māori who were committed to the survival of the Māori language. Kura Kaupapa Māori started outside of the state system and was initiated by Māori but many have now been captured by the government and are funded by the State. Teaching and learning is undertaken through the medium of te reo Māori at a level 1 immersion scaling. The levels are set by the state as a means of allocating funding dependent on the level of immersion. These levels are outlined in the chart below:

Table 1: Levels of Immersion

Level of Immersion	Percentage of Language used during Instruction
1	81-100%
2	51-80%
3	31-50%
4	12-30%

An educational environment that is classified as providing a level 1 programme is using te reo Māori as the principle language of communication and instruction, where all aspects of the curriculum are taught through the medium of te reo Māori. The expectation is that children who enter into a level 1 immersion environment would have come from a Kōhanga Reo or have been raised with te reo Māori as a medium of communication. The teacher delivering a level 1 programme should be a proficient te reo Māori speaker who can deliver all aspects of the curriculum through the medium of te reo Māori.

A level 2 programme offers te reo Māori, for most of the time, as the language of communication and instruction. English is accepted as a temporary language of instruction and communication. In many cases there is a goal or target set by the school and parents of children attending level 2 immersion programmes to increase the level of instruction to reach the 80% te reo Māori target (May et. al, 2006). In most cases the level of fluency of the teacher varies within these programmes and the implementation of a Kaiarahi Reo (language support person) is often a requirement.

Within a level 3 programme English is the main language of communication and instruction. The teacher can communicate at a basic level of te reo Māori within the

classroom context and the level of immersion is restricted by the teachers' knowledge and fluency in the Māori language. A Kaiarahi Reo, if appointed, is often the only fluent speaker within a level 3 programme. Te reo Māori is often used for basic instructional language and classroom management.

A significant majority of Mainstream schools are providing a level 4 immersion programme within their school. This is a programme with very little te reo Māori implemented and usually the school offers te reo Māori as a subject only that is taught at certain times of the school year, if at all.

The first kura kaupapa Māori (KKM), Hoani Waititi, was established in 1985, operating initially with no Government funding. Since the opening of Hoani Waititi, by 1992 there were 12 state-funded KKM operating with (Ministry of Education, 2006). More recently, in 2009 there were 73 KKM and Kura Teina (a school awaiting KKM status) (Ministry of Education, 2006). During the 1990's the largest increase in KKM and Kura Teina (KT) took place. This increase stabilized during the mid-2000's. Since 2007 the number of students enrolled in KKM and KT dropped slightly from 6,272 students in to 6,015 in 2009, a decrease of 4.1%.

Te Aho Matua

Within Kura Kaupapa Māori, *Te Aho Matua* is the guiding philosophy that provides the framework for each kura to develop policies and procedures for the day-to-day running of the school. The document lays down the principles by which KKM identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children (Mataira, 1997). *Te Aho Matua* is an inclusive philosophy that does not segregate, as 'all' children are the

focus under this kaupapa Māori framework. Therefore there is no differentiation made in regards to children with special needs.

Within *Te Aho Matua* the individual needs of each child is paramount in combination with the roles that the whānau, iwi, and hapū play in the overall education of that child. All areas of *Te Aho Matua* focus on nurturing the individual uniqueness of the child as supported by the whakataukī, which is intrinsic to *Te Aho Matua*:

"He kākano i ruia mai i Rangiātea. E kore ia e ngaro".
The child is a seed dispersed from Rangiātea. This seed will never be lost.

This whakataukī implies a strong physical orientation for life, like that of our ancestors who faced the unknown on the high seas in search of a new home.

Te Aho Matua focuses on 6 different parts each having a special focus and contributing to an effective learning and teaching environment. These parts are:

- Te Ira Tangata (the nature of [hu]mankind);
- Te Reo (language);
- Ngā Iwi (social agencies);
- Te Ao (the world);
- Āhuatanga Ako (curriculum implications);
- Te Tino Uaratanga (graduate profile).

(Te Rūnanga Nui o ngā Kura Kaupapa Māori, 2000)

Te Ira Tangata

The focus of this section of *Te Aho Matua* is the nature of humankind in both a physical and spiritual sense, and more specifically the nature of the child (Mataira, 1997). Both the physical and spiritual aspects of a child must be nurtured to provide for a quality learning environment. In order to put the theory of Te Ira Tangata into practice, the KKM should provide a child-centred learning environment in which care, consideration and co-operation are acknowledged as necessary for the greatest benefit of the child (Te Rūnanga Nui o ngā Kura Kaupapa Māori, 2000). Of particular importance within Te Ira Tangata is the honouring of difference and respecting oneself as well as others in both a physical and spiritual sense.

Te Reo

Of pivotal importance within KKM is the continual development of te reo Māori for children and whānau. Due to the fundamental purpose of Kura Kaupapa Māori as a strategy devised to ensure that the serious decline of te reo Māori would not progress to extinction, the section of Te Reo is imperative within *Te Aho Matua* and the philosophical base of KKM. Through research it was apparent that total immersion is an effective strategy to revitalise a minority language or language in a state of serious decline and to ensure full bilingualism is achieved. Support and encouragement is also provided to parents and whānau who are in the learning phases of te reo Māori, with the understanding that a full commitment to the language mastery will follow (Mataira, 1997). A respect for all languages is also promoted within Kura Kaupapa Māori.

Ngā Iwi

With the established nature of children with respect of their physical, mental, emotional and spiritual needs, and determining the most effective approach to

language learning, the focus on the interactions of children with their communities and their ability to position themselves within it is the focus of this section of *Te Aho Matua* (Mataira, 1997). Connections through whakapapa (geneology) are of vital importance within the kura structure, as to is the importance of ensuring each child has an awareness of their ancestral links whether they be within the local parameters or outside of the region or country.

The establishment of a strong whānau structure within the kura where each member contributes to the education of all children is of fundamental importance. A whānau is defined as all those who associate with the kura and its children (Mataira, 1997).

An implication for KKM in regards to this section of *Te Aho Matua* is the school roll size. In essence, a smaller school size encourages greater whānau participation and this participation tends to dissipate as the size of the roll increases. It is important therefore, for kura to set guidelines within the school charter as to what their ideal school population should be and adhere to these. Of particular importance also within KKM is for all staff to be on board with the kaupapa of *Te Aho Matua* if this philosophy is to be implemented effectively (Tākao et. al, 2010).

Te Ao

The focus of this part of *Te Aho Matua* is on the world which surrounds the children and how it impacts and affects their lives. The kura has a role to ensure children gain an understanding and appreciation for the natural world and how they are connected to it. Children should gain an understanding of different environments within the home context, te ao Māori (the Māori world), and the world at large (Mataira, 1997).

Children have a role as caretakers of their own environment and this role needs to be fostered within the kura setting.

Āhuatanga Ako

It is the whānau of KKM who decide what is essential for their children to learn as well as adhering to the requirements of the national curriculum. The section lists the principles of teaching practice, which are considered of vital importance in the education of children (Mataira, 1997). Some considerations are the importance of ensuring learning is a positive, stimulating experience for children and ensuring teachers provide to different learning styles to ensure all children achieve to their full potential within a supportive, whānau oriented environment.

The physical learning environment is also of importance, as children should gain exposure to different contexts including marae, museums and their physical environment so that children develop an awareness that learning extends beyond the classroom context.

Te Tino Uaratanga

With the implementation of the previous sections of *Te Aho Matua*, the final focus is on the life of the child when they graduate from kura (Mataira, 1997). Each KKM will adapt appropriate assessment tools, in line with the national curriculum, to ensure its graduates depart with a knowledge of their individual attributes which have been recognised, nurtured and brought to fruition. KKM graduates will also possess the skills and abilities to contribute to society and become leaders of future generations in years to come and to act as life long learners and pursue the various pathways they choose to follow.

Wharekura

With the progression from Kōhanga Reo to KKM, a further provision was made for graduates of KKM which usually only teach years 1 to 8. This was called Wharekura, which is a Māori immersion environment with the same philosophies and value base as KKM. Wharekura provide for the secondary school curriculum up to year 13. Many wharekura are based within the physical location of the KKM and are simply and extension of the existing KKM structure as they have composite school status. As defined by the Ministry of Education (2011), a composite school (like an area school) provides both primary and secondary education, but depending on its classification may not provide the full range of year levels to year 13. In some circumstances a Kōhanga Reo, KKM and Wharekura are operating on the same site.

Wānanga

A further development in Māori education is Wānanga. A wānanga is a tertiary institution that provides education to adults within a Māori cultural context. A Māori tertiary provision is a successful approach in providing positive pathways for Māori development. Many wānanga offer certificates, diplomas, and bachelor-level degrees, and some provide programmes in specialized areas up to post-graduate and doctorate level. Wānanga educational programmes are accredited through the New Zealand Qualifications Authority (NZQA) and the Ministry of Education, and are partly governed by New Zealand's Tertiary Education Commission (TEC).

Wānanga have increased in popularity over the years and have become an ideal learning environment for Māori and non-Māori alike. In 2001 16,454 students were enrolled in all areas of study at wānanga institutions. More recently, in 2008 there were 40,326 students enrolled in wānanga, an increase of 145%. The largest intake of

students enrolled in wānanga was in 2004 with 69,734 students (Ministry of Education, 2011). The Tertiary Education Strategy acknowledges that Te Wānanga o Aotearoa, Te Whare Wānanga o Awanuiārangi, and Te Wānanga o Raukawa make a special contribution to Aotearoa New Zealand's overall tertiary education through the way they operate, through the areas they work in, and through the groups they work with.

In 2007, Wānanga were the preferred option for adult students enrolled in te reo Māori courses, with nearly half (8,003) of all enrolments (16,934) of students in te reo Māori courses attended courses offered by Wānanga.

Inherent within the distinctive contributions of wānanga is the premise that the iwi providing support to each wānanga, particularly the respective founding iwi, are well placed for helping to ensure āhuatanga Māori and tikanga Māori are appropriately upheld within a wānanga context (Ministry of Education, 2011).

This chapter has laid the foundation for this thesis, as it is language revital and intergenerational language transmission that provides the context for this study. This research project is located within a Māori medium educational context and to enable the reader to gain an understanding of the project, an understanding of the historical background of this pathway is imperative. This historical background outlines the injustices inflicted on Māori post-colonisation and continue to have an impact today despite a number of initiatives to support Māori both from within Māori communities and from central government agencies such as the Ministry of Education. These injustices affect Māori as a whole, but furthermore the impact is exemplified to those more vulnerable such as Māori children with special needs as provision and support

for this target group is minimal. This thesis aims to address some of these injustices and offer a possible solution.

Chapter 2 - Literature Review

Titiro whakamuri

Kōkiri whakamua

Look back and reflect

So you can move forward

It is possible that a concept of special needs might not even have existed in Aotearoa New Zealand prior to the arrival of Pākehā/Europeans (Bevan-Brown, 2002). Historical evidence indicates that, pre-European, people with disabilities were accepted and valued as an integral part of the community and received the same care and education as their peers, with this education involving parents, whānau and kaumātua teaching tamariki (children) practical, survival skills and tribal knowledge using traditional methods (Bevan-Brown, 1989).

With the arrival of the Pākehā to Aotearoa, a particular area of change was within the education system. Special education as we know it was initiated with the movement towards compulsory education for all children between the ages of 7 and 13 years. Particular provisions for children with special needs increased in 1989 when the New Zealand Education Act stipulated that children with disabilities had the right to attend their local school (Department of Education, 1989). This resulted in many changes to the Aotearoa New Zealand education system at the time. Special Education Policy Guidelines (2000) allowed for the identification and provision of resourcing and support for children who had special needs. This then provided the pathway for the implementation of Special Education 2000 that aimed to provide a world-class

inclusive education system throughout Aoteraoa New Zealand schools within a 10 year timeframe.

Despite the many developments and application of a number of educational policies implemented by the New Zealand government, very little focus has been noted in regards to providing to the needs of Māori children with special needs. This applies to the wider education system, with the same applying to those who are educated within a Māori medium context, a movement that was instigated in the 1980's with the establishment of the first Kōhanga Reo.

This review will critique relevant studies and literature, both national and international, carried out in the areas of disability and special needs. It will have a particular focus on education sector research. It will synthesise the main points, the issues and findings relevant to this study, in order to establish a greater awareness of current thinking, perspectives and knowledge based specific to this subject. The chapter also provides the theoretical framework for the current research project to support identification of best practices to support Māori children with special needs who are educated in Māori medium settings. This review synthesises the following:

- Concepts of disability;
- Māori and Disability;
- Kaupapa Māori Theory and Philosophy;
- Special Needs Education;
- Ethnicity and Disability.

The Concepts of Disability

"How disability is perceived and diagnosed, scientifically and socially, shapes the way in which people with disabilities are treated as a group" (Kingi & Bray, 2000, p.3). This section explores these perceptions with a particular focus on the inequalities between Western views and those of minority and/or indigenous cultures. Common terminology is analysed and explanations of different approaches to interpretation are provided.

As defined in the Human Rights Act 1993, the United Nations Convention on the Rights of Persons with Disabilities (the Disability Convention) adopted the following definition stating that persons with disabilities are those who have long term physical, mental, intellectual or sensory impairments which, in interaction with various barriers, may hinder their full and effective participation in society on an equal basis with others. Rioux (1996) indicated that disability takes many forms and 'diagnosing' an individual with a disability usually requires some form of standardised psychological test results and the measurement of functional capacity.

Historically, a common approach to disability research was to disregard the views or explanations of the disabled. Oliver (1998) indicated that often people with disabilities were of the view that the problems that they were faced with were caused by society rather than their disability. This idea is further emphasised again by Oliver (1992) who states that this (terminology) is a linguistic attempt to deny the reality of disability - disabled people are people first, who just happen to have a disability - and one which disabled people reject - "our disabilities are essential parts of self, to be affirmed and celebrated, not denied or relegated to an appendage" (p. 21).

In attempting to define and explain the concepts of disability, The Alaska Mental Health Consumer Web (2004) conducted a research project and developed a number of models for disability. While these models may be useful in framing disability and service provision, they lack an analysis of racism and minority culture status (Nikora et al., 2004).

These models include:

- The medical model;
- The expert/professional model;
- The tragedy/charity model;
- The social/minority group model;
- The social adapted model;
- The customer/empowering model;
- The religious model.

These models will be now be explored in order to better understand their influence on the Aotearoa New Zealand context.

The Medical Model

The Medical Model has been the dominant view in regards to policy development for many years. This model holds that disability results from an individual person's physical or metal limitations- a 'sickness' that is largely unconnected to their social or environmental context (Nikora et al., 2004). The individual who has the disability is viewed as the source of the problem and any provision is based on this individual only. The idea of a 'cure' or solution for the individual is not possible as the disabled

person is not necessarily sick or their condition cannot be treated or remedied in any case. The medical model has faced criticism as it is abnormalising disabled people, and imposing a paternalistic approach to problem solving which concentrates on 'care' and ultimately provides justification for institutionalization and segregation (Nikora et al., 2004).

With the focus of this model attempting to 'normalise' the disabled person, the 'problem' or 'issue' lies with the person who has a disability: it is the disabled person who has to be changed, not society or the surrounding environment (Greenlee, 2011).

Figure 1. The Medical Model
(Greenlee, 2011)

The Expert/Professional Model

This model involves professionals providing a 'gatekeeping role' and following a process or list of criteria to identify the level of impairment of the individual (using the Medical Model) with the intention of provision to improve the position of the disabled individual. This has tended to produce a system where an authoritarian, over-active service provider can prescribe and act for a passive client, resulting in a 'fixer'/'fixee' power relationship that can limit choice, dignity and self-determination (Nikora et al., 2004).

The Tragedy/Charity Model

This model portrays the disabled individual as a victim of circumstance requiring care and pity as they are not capable of looking after themselves or managing their own affairs so are therefore in need of charity or 'care' in order to survive (Nikora et al., 2004). Classification and segregation is often practiced as a way of identifying individuals in need of care with the view that disabled people are charitable cases.

Disability is seen as a deficit and people with disabilities are not able to help themselves and lead independent lives (Greenlee, 2011). People with disabilities are not included into society as this model requires them to receive special services such a institutions, special schools or homes due to their difference. At times individuals with special needs adopt this concept as the feel 'unable' and have a low sense of self belief and esteem (Greenlee, 2011)

(Greenlee, 2011).

Figure 2: The Tragedy/Charity Model

The Social Model/Minority - Group Model

The Social Model views disability as a consequence of environmental, social and attitudinal barriers that prevent people with impairments from maximum participation in society (Nikora et al., 2004). This model is enabling for individuals with disabilities as it places importance on the adaptation of society and environment to best suit the needs of the individual. Therefore the responsibility for improving outcomes for people with disabilities lies with wider societal values and practices rather than the individual. This model does require society to adjust over time as the needs of people with disabilities change (Nikora et al., 2004).

Disadvantages of this model are that the shortcomings experienced by individuals with disabilities, in regards to the way society is organised, leads to discrimination and barriers to participation (Greenlee, 2011).

The Social Adapted Model

The Social Adapted model combines aspects of the Social Model with that of the Medical Model. It believes that problems are caused by both social and environmental factors but recognises that the inability of some disabled people to adapt to the demands of society may be a contributor to their condition. This model increases empowerment of the individual in that it focuses on the importance of broader contextual and historical influences as opposed to individual deficits or limitations. Empowerment is also supported through this model by viewing individuals as possessing capabilities and potential (Nikora et al., 2004).

The Customer/Empowering Model

This model, very unlike the Expert model, places importance on the individual, with the option of family input also, deciding on the services and support they require. It is then the role of the service provider to put these requests into action and source the support for the individual. Examples of this model are when financial support is provided to the individual to take control of their own needs as agreed to during a period of consultation (Nikora et al., 2004).

The Religious Model

This model views disability as a punishment inflicted upon an individual or family by an external force (Nikora et al., 2004). This model views disability as a deficit and can be seen as the result of a curse or 'evil spirits' that has been put on a family or individual to explain difference in behavior or appearance. This model views disability as 'different' and can create a stigma for a family who ultimately result in

being banished from a community. In a Western Judea-Christian society, the roots of understanding difference have been grounded in Biblical references as embodied states were seen as a result of Gods displeasure and reflecting the suffering of Christ (Michigan Disability Rights Coalition, 2015).

A social constructionist view of disability

Vygotsky developed a social constructionist view to disability (Gindis, 2003). This provides a basis for the development of a unique vision for future models of special education. In this, inclusion is based on positive differentiation, with a focus on a more societal view on children with disabilities focusing on empowerment and strengthening rather than the deficit model currently practiced within the Aotearoa New Zealand education sector (Gindis, 2003).

According to Rodina (2006) socio-constructionism is defined as an epistemological principle and approach based on a sociological theory where knowledge is socially constructed in communicative practice. Communication, according to social constructionists, is a social process of constructing reality (Rodina, 2006). Socio-constructionism views that knowledge is not something people possess in their heads, but rather something people do together (Gergen, 1985). Furthermore, Vygotsky believed that higher mental functions are constructed through the context of social interactions with children *mediated* by adults (Rodina, 2006). The concept of mediation-in-interaction can be understood as part of the methods by which members construct learning environments, tasks, identities, and contexts (Thorne, 2005).

Social constructionism provides a foundation for two other theories devised by the psychological pioneer, namely Cultural-Historical Activity Theory (CHAT) and his Theory on Dysontogensis (TD), also known as the theory of distorted development (Roth & Lee, 2007). CHAT is said to be the best-kept secret of academia and identified by researchers as 'Vygotsky's neglected legacy' (Roth & Lee, 2007). CHAT was developed at a time Vygotsky described as a 'crisis of psychology' (educational) during the 1920's due to the atomistic and functional modes of analysis that treated psychic processes in isolation, or the separation of intellect and affect (Roth & Lee, 2007). Vygotsky did not agree with mainstream approaches to psychology that focused on transformation to a scientific field by separating the organism and the environment. He urged that a unified framework would be more productive whereby the organism and the environment were parts of a complex system that co-created consciousness through human participation in activities (Yamagata-Lynch, 2010). In addition, Vygotsky took the approach that recognized the essential relationship between an individual's mental process and that individual's interaction with cultural, historical, and institutional settings (Yamagata-Lynch, 2010).

CHAT is a theoretical framework, which helps to understand and analyse the relationship between the human mind (what people think and feel) and activity (what people do). Core ideas are: 1) humans act collectively, learn by doing, and communicate in and via their actions; 2) humans make, employ, and adapt tools of all kinds to learn and communicate; and 3) community is central to the process of making and interpreting meaning - and thus to all forms of learning, communicating, and acting (Engeström, 1993). In applying CHAT to practice, Vygotsky developed a

theory of cultural mediation that enabled an individual's consciousness development through interactions and engagement with others, which allowed opportunities for mediated action.

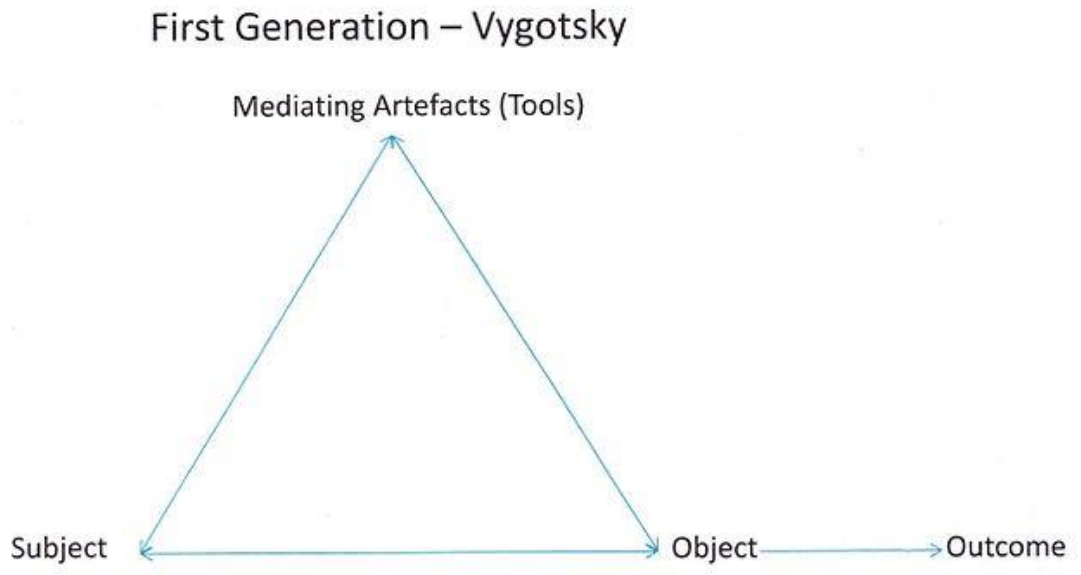

Figure 3: First Generation - Vygotsky
(Engeström, 1993)

This concept of mediation is demonstrated in Vygotsky's famous triangular model, outlined above featuring the Subject (S), Object (O), and Mediating Artefact. This model demonstrates how mediated action between the Subject, Object, and Artefact are inter-connected with each other and each affects the other and the activity as a whole (Engeström, 2001). Vygotsky argues that the use of signs leads to a specific structure of human behaviour, which breaks away from mere biological development allowing the creation of new forms of culturally based psychological processes – hence the importance of (cultural-historical) context. Individuals could not be understood without their cultural environment, likewise, society without the *agency* of the individuals who use and produce cultural-historical artefacts would be incomprehensible without any cultural-historical positioning.

The objects become cultural entities, and action oriented towards the objects became the key to understanding the human psyche.

Vygotsky's theory on dysontogenesis is best defined as «*dys*» — anomaly, «*ontos*» — being, «*genesis*» — development, ultimately deficient development compared to normal individual development. This approach is somewhat unique as it focuses on his perception of disability as a socio-cultural developmental phenomenon, which differs remarkably from the purely biological approach (Rodina, 2006).

In moving away from a deficit, quantitative approach that Vygotsky disliked, he chose to develop a theoretical tool that would allow for distinguishing between what a child has already attained (actual level of development) and his/her potential ability to learn (as determined through the process of problem solving under adult guidance or in collaboration with more capable peers). This was a core concept in his search for alternatives to the standardized tests applied to students with disabilities. The difference between these two abilities Vygotsky called the "Zone of Proximal Development" (ZPD). In terms of individual differences, the depth of the ZPD varies, reflecting a child's learning potential. From this perspective, it offers a qualitative distinction between mentally retarded and the educationally neglected, temporally-delayed, or bilingual students from impoverished families. Those children might appear similarly backward in their functioning according to the results of standardized psychological testing (because the IQ tests report the current mainstream samples of behavior), but they do indeed differ dramatically in their ability to benefit from an adult's help, as Vygotsky and his followers showed (Lebedinsky, 1985; Lubovsky, 1990; Rubinshtein, 1979, as cited in Yamagata-Lynch, 2010).

Vygotsky created the theory of "dysontogenesis" which serves as the basis of the most comprehensive, inclusive, and humane practice of special education in the 20th century. By no means did he design a complete system free from contradictions and "blind spots"; it is rather a blueprint for further elaboration, which is open to modification and development. The timeliness of Vygotsky's theory may be substantiated by empirical data accumulated within the half century since his death, particularly in cross-cultural studies and in educational psychology. Vygotsky's legacy sets a course for educational psychology to follow at the turn of 21st century (Lebedinsky, 1985; Lubovsky, 1990; Rubinshtein, 1979).

This research project reappraises assumptions and practices of historical and contemporary models of disability. This includes consideration of aspects of the Social model described above and incorporation of Māori perspectives on disability. For example, the central importance of identity or 'whakapapa' of the individual. In addition, from a Māori viewpoint, every individual has their own 'mana'[5] and this must be upheld when considering any framing of disability or provision of support for individuals with disability.

Language Developmental and Disability

A focus of the current study, in addition to more general 'disability', is children with 'language developmental delay'. The term 'language developmental delay' is used to describe general problems experienced by children who are not developing language

[5] Mana is a Māori term meaning power, effectiveness and prestige.

according to milestones expected for their age (Daines, 2003). It is important to differentiate between language developmental delay and a speech delay. As stated by Gindis (2006) speech relates to articulation and fluency of utterances; the clarity with which we are speaking and the un-interruptedness, smoothness of our expression. Speech is only one characteristic (out of many) of a much more complex phenomenon that is called language. Language is a human ability to communicate and reason though a system of oral and written symbols. A person may have difficulty producing fluent and intelligible speech but have no issues with their underlying understanding and processing of language and vice versa. Therefore language may involve signs, gestures, facial expression and other features of speech such as intonation and loudness (Paul & Norbury, 2012).

Within society the importance of language for communication is vital. Language is an extremely important way of interacting with the people around us. We use language to let others know how we feel, what we need, and to ask questions. We can modify our language to each situation through the change of tone, pitch and expression. To communicate effectively, we send a message with words, gestures, or actions, which somebody else receives. Communication is therefore reciprocal, with the recipient of the message playing as important a role as the sender. Therefore, both speaking and listening are important for communication to take place (Center for Child Well Being, 2013). In addition to this, communication is more than a 'sender-receiver' model and it is fundamental to human connectedness and relationships.

Through language we can connect with other people and make sense of our experiences. Language is a means of reflecting identity, values, and experiences with

others. Developing effective communication skills is the foundation for a child's communication abilities for the future. Strong language skills are an asset that will promote a lifetime of effective communication (Center for Child Well Being, 2013).

Māori and Disability: Historical and Contemporary Perspectives

Within a Māori context, 'disability' is defined differently to that of mainstream/Western society. The term 'hauā' is often used when referring to disability or special needs. This term has on one hand, been defined by Williams (1971) as meaning 'crippled' and has been used to categorise and medically label people. However, the term 'disability' is not referred to in the '*Dictionary of Modern Māori*' (Ryan, 1994). Hickey (2008) suggested that the absence of such a term is due to Māori not understanding what it means to be disabled so therefore is an unused term. Hickey (2008) also provided a contrasting insight into the term 'hauā' which can be interpreted as 'uniquely different' within a Māori context. This latter definition supports the notion that, from a Māori perspective, everyone has value and is an integral part of their whānau, hapū and iwi.

Historical Perspectives of Disability

It is important to consider historical evidence in regard to Māori perspectives of disability - primarily because Māori did not define 'disability' in the way that mainstream societal discourses have. Māori perspectives are as diverse as there are people with 'disabilities'. That said, there is a dearth of research and scholarship focused on Māori indigenous perspectives of disability.

One approach in attempting to gain insight into how people with disabilities were perceived within traditional Māori society could be achieved through the exploration and interpretation of traditional myths and legends, waiata (song), mōteatea (tradition chant) and whakataukī (proverb). A well-known character within Māori mythology was Māui-tikitiki-ā-Taranga commonly referred to as Māui. Māui acquired magical powers and walked between the realms of gods and men. He was a demigod with some of the limitations of mankind, but with abilities that enabled him to have a measure of control over the forces of nature. In investigating one such legend, the story of Māui and the magic jawbone, has direct links to traditional views and perceptions of disability even during mythical times. Māui sourced the jawbone of his grandmother, Muriranga-whenua, who was blind and elderly. Despite this she was perceived as a powerful, magical woman and her jawbone became the sacred weapon of Māui that allowed him to successfully concur the many feats and battles he had to endure.

Another example of historical Māori concepts of disability can be attained through a chief of Ngāti Toa descent, Te Rangihaeata. He was born in Kawhia in 1780 and was raised with the paramount chief of Ngāti Toa, Te Rauparaha, who was also his cousin. Te Rangihaeata became his most trusted ally. It is a belief of some that Te Rangihaeata was born with a congenital deformity; traditionally know as ‘waehape’ (wae: foot, hape: broken or crooked). The medical term for such a condition is Giles Smith Syndrome, or as commonly known, clubfoot. This condition has been reviewed in literature as being a common occurrence amongst some tribal groupings of Māori during historical times. Despite this disability Te Rangihaeata was a highly respected chief who fought for the rights of his people to land within their tribal territory, as

well as land that was claimed through battle. Te Rangihaeata was strategic in his approach to Pākehā missionaries, as he saw the benefits they could provide in regards to their skills and technology. He was also aware of the possible threat missionaries posed to his people. Despite this, there are varying views in regards to Te Rangihaeata and his relationships with Pākehā. He is remembered as a conservative patriot who resisted the displacement of his people and culture and little reference was ever made to his 'disability' (Burns, 1980).

A further example of traditional Māori perceptions of disability has been portrayed in literature pertaining to the arrival of the Aotea waka to the Taranaki coast. Turi was the chief of the Aotea waka. It is believed that when Aotea was nearing the Taranaki coastline, Turi had a dispute with one of his crew, Tua-nui-o-te-rā, and he was thrown overboard and left for dead. Tua-nui-o-te-rā had a deformed foot, Giles Smith Syndrome, however he still managed to swim ashore. This myth is remembered due to the crooked footprints that were left by Tua-nui-o-te-rā on the shoreline which were noted by Turi and his crew when the Aotea waka landed (Houston, 1965, pg 22). Despite the conflict that took place between Turi and Tua-nui-o-te-rā, Turi named a river after him as Turi believed the river was similar to that of the twisted foot of Tua-nui-o-te-rā. This river was named Ohinga-hape which makes reference to the crooked foot of Tua-nui-o-te-rā, but is commonly known as the Ingahape River (Houston, 1965).

A common Māori symbol the 'tiki' has been debated to be a representation of fertility and also symbolic of common birth defects such as clubfoot. It is believed that the

wearing of a tiki by a female who was hapū (pregnant) could protect against such deformities (Laws Associates Limited, 2013).

These brief examples help illustrate that Māori have historically held an inclusive, non-segregated viewpoint in regards to disfigurement or difference. These Māori leaders identified above are celebrated and respected as an important part of Māori history and culture with their so-called 'disability' being irrelevant to their status.

Contemporary Perspectives of Disability

In seeking a more contemporary Māori interpretation of the term 'disability', Kingi and Bray (2000) undertook a research project, which explored the Māori worldview of disability in an attempt to gain Māori concepts to such a term. From this project a number of key themes emerged which enabled the research participants to define what disability meant to them. These themes were:

- The health care system;
- Socio-economic influences;
- The impact of history and the Treaty of Waitangi;
- Traditional food and resources;
- Te reo Māori and Māori identity;
- The differences between Māori and Pākehā perceptions of disability.

The Health Care System

While Māori have lower life expectancy, greater morbidity and higher rates of disability, they have less access to health and rehabilitation services than do non-Māori (Jansen et. al, 2008, p.8). The health care system and delivery of services to

Māori with disabilities and their whānau was seen as a western system with little emphasis placed on the individual needs of Māori. Many participants in this project viewed current systems as 'token gestures' and often offensive and inappropriate (Kingi & Bray, 2000). It was indicated that Māori need to have more input into the decision making to ensure provisions provided by the health care system are more appropriate to the needs of Māori, as emphasised in the statement that "equity and partnership between the Crown and iwi at the highest levels of policy and decision making were seen as the only solution for progressive and positive national development." (Kingi & Bray, 2000, p.11)

The important role the whānau play in regards to the care of all members of the family, disabled or not, was held in high regard. However some participants also believed that whānau should make an effort to access support and care from the health system as this would be of benefit to the disabled whānau member, as well as the whānau as a whole particularly if there are high needs.

Socio-economic Influences

Many participants in this study had additional views in regards to the term disability. These moved beyond the medical concept of disability and possessed a view that disability is a result of an individual's environment and that the disadvantages and limitations people experience can be altered externally (Rioux, 1996). Some participants were of the view that the effects of being an oppressed culture were disabling for Māori as a people.

Poverty was viewed as one such disabling factor for Māori who are over-represented in lower socio-economic statistics (Kingi & Bray, 2000). The impacts of alcohol,

other drugs, unemployment and inadequate housing and health services were all believed to be disabling to Māori. Some participants view poverty as being more disabling than any physical, psychiatric or sensory impairment (Kingi & Bray, 2000).

The Impact of History and the Treaty of Waitangi

The history of colonisation and its wide reaching impact on Māori provides an important context within which to view disability and the concept of disability in whānau (Kingi & Bray, 2000). Many participants in this study believed that all Māori are disabled due to the process of colonisation and many viewed this as the primary disabler for Māori. This belief is further emphasised in the statement:

"It's a disability to have your land taken off you, it's a disability to have your family dissolved and shifted to an urban environment where you've never been before. It's a disability to be told that you can no longer grow your own food so you have to get a job in a system that has been set up by white people for white people to try and survive. We're a group of people who are brown living in a white system set up by white people, that is a disadvantage and that doesn't make it easy…I probably think people who are struggling and it's not their fault they're struggling. Just with life. Like being old, it's a disability." (Kingi & Bray, 2000, pg. 8)

The processors of colonisation have led to the assimilation of Māori as the indigenous race of Aotearoa. It was emphasised that many Māori have been alienated and there is a lack of awareness by many of their identity as Māori, which has impacted on many individuals self-esteem. Government policy has attributed to this oppression of Māori over the past 150 years (Kingi & Bray, 2000).

Traditional Food and Resources

The alienation of Māori from their whenua (land) and moana (sea) was also viewed as having a disabling effect on Māori. So too, the effects of pollution and governmental laws that had been enforced which have made access to kai (food) from tradition lands and waterways unavailable and a contributor of ill health by Māori as a whole. As a result one participant in this project believed this inaccessibility to food gathering had attributed to his diabetes and to the over-representation of Māori who suffer from this condition, which is often linked to poor diet and nutrition.

Te Reo Māori and Māori Identity

A further effect of colonisation is the deterioration of the use of the language by Māori. As emphasised in the following whakataukī (proverbs):

"ko te reo te tuakiri o te tangata" (Language is the identity of the people)

"ka ngaro te reo, ka ngaro te iwi" (If a language dies, so too does its people).

The effects of legislation forbidding the use of te reo Māori in the education system in the early 1900's has had a drastic effect of the current status of te reo Māori amongst its people. This loss of language, and therefore identity for participants, was expressed as having a disabling effect on te iwi Māori as a whole, as expressed in the following statement:

"We have a tendency to think of people like in wheelchairs but I think from my understanding, and no doubt others, that disabilities is that people have lost that knowledge of whakapapa and how they are related to whānau, hapū and iwi.

(Kingi & Bray, 2000, pg. 18)

The positive impacts of Kōhanga Reo and other such provisions in regards to up-skilling Māori and reviving the language were addressed by many participants. The

uniqueness of such an environment, and the ways in which Kōhanga Reo provides to the needs of all Māori, was also expressed in the following statement:

"Kōhanga- it's totally accepting…Māori whānau come in and they've got needs, with a disabled tamariki they (kōhanga) just go yeah stuff the roll, stuff the funding we'll take you in. They never say no to anybody…they just make it (disability) a part of life…there is an accepting attitude in Kōhanga Reo that goes for anything. Any level of disability, whether it's financial, social or physical." (Kingi & Bray, 2000, pg. 20)

The above statement supports the key concept of this study, which focuses on the inclusiveness of Māori medium educational settings.

Despite the common theme of mamae (pain/hurt) being expressed by many participants in this study, in regards to the disabling effect that loss of language and identity had on them, a kaumātua (elder) addressed his views that within our own environment we are accepted and the term 'disability' has little relevance in the Māori world.

"we are disabled in the Pākehā world - in our world we're not."

(Kingi & Bray, 2000, pg.21)

The quote above highlights a fundamental aspect of this thesis as a Māori medium education setting, the context of this study, emulates this idea that Māori are accepting and do not view disability in the same view that Pākehā society does. The unfortunate truth is that it is mainstream structure and government policies that are disabling these students who are educated within a kaupapa Māori context. This thesis hopes to

address these inequalities and strategize to seek resolution and improved outcomes for these students.

The Differences between Māori and Pākehā Perceptions of Disability

Kingi and Bray (2000) clearly outlined in their project the difference in perspectives between Māori views of disability and that of the dominant culture, namely Pākehā. Health and disability support services are structured using western models and predominately focus on the medical view of disability with very little influence from Māori. In recently times Māori have developed approaches to allow for the implementation of Māori aspects into the health system. Once such model is 'Te Whare Tapawhā', which encompasses the four cornerstones of Māori health and defines the four dimensions that attribute to Māori wellbeing: te taha wairua, te taha hinengaro, te taha whānau and te taha tinana (family, cultural heritage, identity and the physical environment) (Durie, 2004).

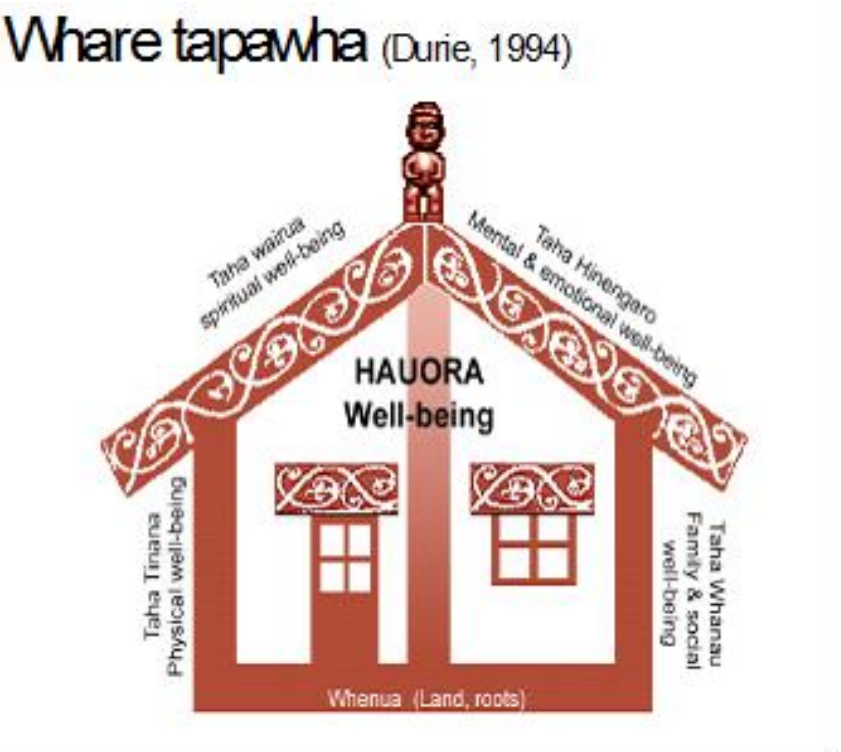

Figure 4: Te Whare Tapawha (Durie, 1994)

This model places equal importance of all aspects of being, and for optimal health and wellbeing to be achieved all four areas must be nurtured. The use of the metaphor ‘te whare tapawhā’ (the four corners of the house) demonstrates how each ‘post’ or ‘cornerstone’ is vital to hold up the house and thus cannot be separated or isolated. In the absence of any aspect of the whare and it will collapse, so too for the individual with their health and wellbeing suffering. A participant in the project in the following statement addressed the philosophy of this model:

“Well I think the Māori health view is far more holistic than the Pākehā health view- it takes into account the whole being and I believe the Pākehā health view separates it- fixes one thing.” (Kingi & Bray, 2000, pg. 22)

Concluding statements made in this project outlined the fact that disability is a symptom of wider and broader concepts within Māori society (Kingi & Bray, 2000). With the overall intention of this project being to attempt to identify appropriate provisions for Māori who are disabled and their whānau, then the differing views and perceptions Māori possess in regards to disability need to be taken into account to ensure future provisions are appropriate to the individual needs and aspirations of Māori.

Within the Aotearoa New Zealand health system the implementation and provision of the model Te Wheke (Pere & Nicholson, 1991) aims to improve outcomes for Māori within this sector. It provides a holistic view to health using the metaphor of the sea creature ‘wheke’ to define family health. The head of the octopus represents te whānau, the eyes of the octopus as waiora (total wellbeing for the individual and

family) and each of the eight tentacles representing a specific dimension of health such as spirituality, physical, the mind, and extended whānau. The dimensions are interwoven and this represents the close relationship of the tentacles. This model has also been applied to other sectors such as education.

Special Education in Aotearoa: A Brief History

This section provides a review of historic and current policies and legislation relating to the provision of services for children with special needs within the education system in Aotearoa.

The New Zealand Education Act of 1877 introduced compulsory secular and free education for Aotearoa New Zealand children who were between the ages of seven and thirteen (Higgins, 2004). Despite this, some children were not included in this Act, more specifically children who had a 'temporary or permanent infirmity' (Mitchell & Mitchell, 1985). "Special education is a product of vested interests and part of an education system that has failed to educate all students" (Higgins, 2004, pg 22). It was from this that the establishment of special schools for the hearing and visually impaired took place from 1880. In 1907 the Education Amendment Act initiated the development of separate schools and classes for children who were identified as 'defective' (Higgins, 2004). The term 'defective' was defined by the Act as:

"...a child who, not being idiot or imbecile and not being merely backward, is by reason of mental or physical defect incapable of receiving proper benefit from instruction in an ordinary school but is not incapable by reason of such defect of

receiving benefit from instruction in a special school or class" (Mitchell & Mitchell, 1985, pg.14).

Those children who were 'idiots or imbecile' were forced to remain the responsibility of their parents in regards to their educational needs. In 1927, a further policy was approved stating that children with an intellectual handicap should attend special schools or special classes in ordinary schools (Mitchell & Mitchell, 1985).

Between the years 1930 to 1960, more provisions for special schools and classes increased. During this time also an influx in charitable and consumer organisations was established to provide support and aid to those with disabilities. Many of these organisations were either fully or partially government funded and supported.

The shift to integration of children with special needs began in the 1950's when some children who were enrolled in special schools began to attend mainstream schools (Higgins, 2004). The impact of the American Civil Rights movement which took place at that time (1950-1960) attributed to this shift to integration, as it was noted that separation of children with special needs was not equal (Stainback & Stainback, 1989). Furthermore, it was noted that institutionalisation of those with disabilities was also an ineffective approach that had negative ramifications for society. Thus there was a need to educate people with disabilities who, if left uneducated would become not only a burden to themselves but also to society as a whole (Higgins, 2004).

The New Zealand Special Education Policy Guidelines (Ministry of Education, 1995) highlighted the importance of placement options for schools and parents, to ensure that the most suitable learning environment was provided for a child with special

needs. This meant that provisions for alternative learning environments such as special classes or schools would exist if parents wanted them, therefore retaining the segregation of special education for some children (Higgins, 2004). This policy appeared to contradict the intentions of the 1987 New Zealand Special Education Review which advocated for closing special schools and units (Department of Education, 1987).

In 1991 the Ministry of Education released *Special Education in New Zealand: Statement of Intent*, (Ministry of Education, 1991) which emphasised the need to develop policy to ensure fair access to quality education by all. This document also addresses concerns in regards to the special education resource allocation process as this was determined by the child's impairments rather than their unique learning needs. At this time the responsibility of service coordinator became that of the parents, and concerns were highlighted due to the lack of consistency in regards to assessment and administration procedures of resourcing for children with special needs.

As a result of the *Statement of Intent*, the Ministry of Education established a Special Education Policy Implementation Team (SEPIT) in 1993 for the purpose of consultation with various stakeholders. Some 13,000 consultation documents and 90 meetings later a report was completed by SEPIT, however this was never released to the public.

In 1994, the Ministry of Education also initiated the development of a framework, which would be used to determine the individual support needs of a child with

intellectual, physical, behavioural and learning disabilities. This framework was further developed by the Special Education 2000 initiative, which specified the classification of students as having ‘moderate’, ‘high’ or ‘very high’ needs (Higgins, 2004).

Special Education 2000 was introduced from 1996. According to the Ministry of Education (1999) special education within Aotearoa is "the provision of extra assistance, adapted programmes or learning environments, specialised equipment or materials to support children and young people with accessing the curriculum in a range of settings." Many children enter the education system with a variety of special needs that require such provision, to ensure they are able to access the curriculum provided to them within the education system. This includes children and young people with learning, communication, emotional, behavioural, intellectual, sensory difficulties or physical impairments. A considerable focus of *Special Education 2000* was to achieve, over the next decade, a world-class inclusive education system that provides learning opportunities of equal quality to all students (Ministry of Education, 1996).

Special Education 2000 consists of a number of provisions, which aim to support children with varying levels of need. These are:

1. The Moderate Learning and Behaviour Programme;
2. The Ongoing Resource Scheme (ORRS)
3. The Speech-Language Programme
4. The Severe Behaviour Programme;
5. The Early Childhood Programme.

The Moderate Learning and Behaviour Programme

Special Education Grant

The Special Education Grant (SEG) was initiated for children with moderate needs to enable schools to access special education teachers. In addition to students with moderate needs, the SEG fund is also for children with:

- High needs;
- Behaviour difficulties;
- Speech-language difficulties;
- Non-English speaking backgrounds;
- Reading recovery;
- Gifted students.

All state schools receive SEG funding as part of their operational grant and the amount of funding a school receives is dependent on the school's roll and decile rating. For example, a school with a roll of 93 students and a decile rating of 6 received $3,348 each year. A larger school with a roll of 1,149 and a decile rating of 2 would receive $55,152 a year (Ministry of Education, 1998). Schools and their Boards of Trustees should have their own policy and process in regards to the allocation of this funding. Usually children enrolled in the school with high needs would be a priority in regards to funding allocation. There have been concerns addressed by some that SEG funding is often not used as it should and some schools use it for building maintenance rather than for the support of children with special needs (Disabled Persons' Assembly, 1998). Despite this perception, a report developed by Pratt (1999) concluded that, after surveying all state funded schools, the SEG funds were being used to support children with special needs in various different ways. This report also

highlighted the fact the most schools were overspending so were using funds from their operation grants to meet this shortfall (Pratt, 1999).

Resource Teachers: Learning and Behaviour (RTLB)

Special Education 2000 initiated the development of the Resource Teachers: Learning and Behaviour (RTLBs). The aim of this programme was to develop a network of specialist trained teachers who became itinerant consultants to regular teachers. RTLBs work across clusters of schools, advising teachers about how to support students with moderate learning and behaviour difficulties (Ministry of Education, 2007).

There are some 750 positions created for RTLBs nationwide amongst 190 clusters. However there are no specifically designated RTLB Māori positions to provide support to Māori immersion education settings with level 1 immersion being the area of priority for these teachers. Rather, each RTLB cluster is charged with meeting the needs of its learning and teaching contexts.

Newly recruited RTLBs participate in a professional development programme, which is based on an ecological paradigm that focuses on removing the barriers children with disabilities and special learning and behavioural needs face. The programme consisted of five key themes of focus, which are:

- Inclusive teaching philosophies;
- An education/ecological approach to assessment and intervention utilizing applied behaviour analysis and data based decision-making strategies;
- A collaborative consultative model of problem solving in service delivery;

- Acknowledgement of cultural values and promotion of preferred learning and teaching practices from within a Māori world view;
- Reflection on and evaluating professional practice (Brown et al., 2000).

RTLBs work collectively with other support provisions to ensure successful outcomes for both child and teacher. RTLBs often work with Group Special Education (GSE) staff, learning support teachers and other staff on a regular basis, so do not work in isolation. This continuum of support and the type of support needed is illustrated in the following chart.

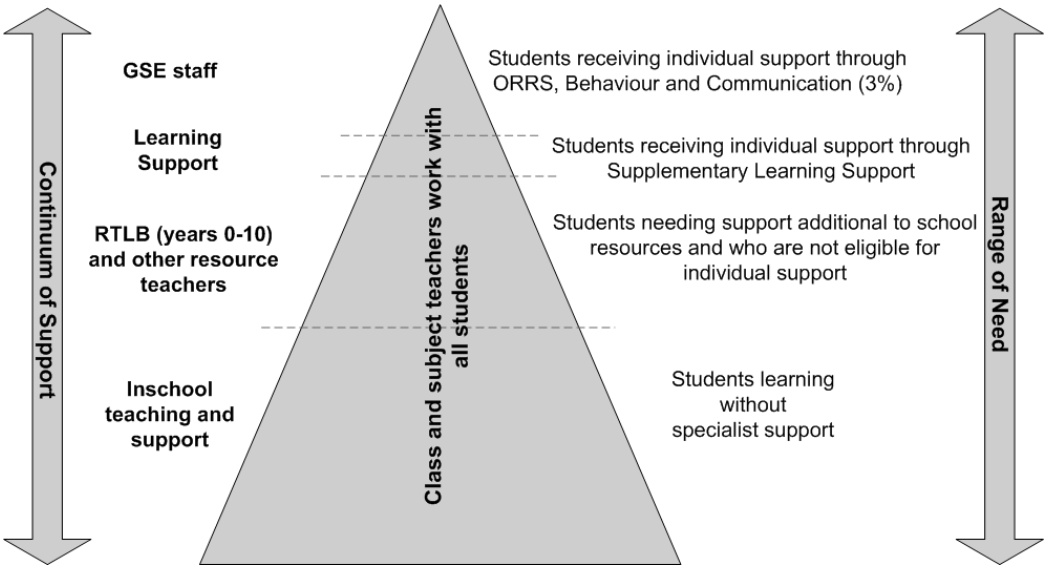

Figure 5: Continuum of Support
(Ministry of Education, 2007, p.7)

In 2002 a report was produced by the Education Review Office (ERO), which focused on provisions of support from RTLBs in six clusters. Principals, Boards of Trustees, teachers and other relevant agencies were interviewed to gain their thoughts and views in regards to the support provided by RTLBs in their perspective schools. Findings of this report highlighted the fact that none of the RTLBs who were part of the study had specific job descriptions or appraisal processes in place that were of an

adequate standard. It was also indicated that some clusters did not have access to RTLB support for Māori. Changes to the professional development programme for RTLBs were instigated recommending more focus was needed on behaviour management techniques, recognising prior learning and providing supervision during training (Higgins, 2004).

The Ongoing Resourcing Schemes

The Ongoing Resourcing Schemes (ORS) are provisions specifically for primary and secondary school students with high and very high special education needs. Students are assessed under different criteria and, if eligible, receive additional staffing allocations and operational grants, which are paid directly to the school. Approximately 7000 students receive ORS funding at any one time (Ministry of Education, 2012).

Reviewable Resourcing Scheme

This scheme is for students whose eligablitity in regards to the criteria could change and therefore their needs may not remain the same during their school years. These students receive resources and support on a yearly basis up to a total of three years under review. Funding allocations differ in regards to whether a student is funded at a high or very high level. In regards to the management of RRS funds, schools are advised to use the resource most intensively at the beginning with a gradual reduction over the Reviewable period. At the end of the Reviewable period students with ongoing high or very high needs would be eligible for the Ongoing Resourcing Scheme. Students who continue to have ongoing moderate needs may receive other special education resources and support (Ministry of Education, 2012).

Communication Service

Communication Service provides support for children between ages 5 and 8 years old who have high communication needs. If a child meets a specified criteria they are able to access support from speech language therapists, who will develop a personalised plan to ensure the communicational needs of the child are met. Such support might include teacher aide hours, classroom strategies for the teacher or support from a Communication Support Worker.

The Severe Behaviour Programme

The Severe Behaviour Service is a team of specialists who support a child from year 1 to 10 who is experiencing severe behaviour difficulties and whose behaviour is significantly affecting their learning or ability to relate positively to others (Ministry of Education, 2012). Educational psychologists will support the child, their whānau and school in attempts to manage their behaviour and assess the child's needs.

The overall aim of the Governments' special education policy named *Special Education 2000*, which was initiated in the 1996 Budget, was to improve learning outcomes for all children and young people with special education needs at their local school, early childhood centre, or wherever they are educated.

In 1999 a Ministry of Education report developed by Margaret Wilkie attempted to identify issues that Māori considered important to be implemented into *Special Education 2000*. This report emphasised the different perspectives of Māori in regards to the term 'special education' and 'special needs'. Wilkie (1999) argued that these terms make no sense to Māori because no distinction is made between people on the

basis of their abilities or disabilities, as everyone is special and regarded as unique in their own right.

Enhancing Effective Practice in Special Education

In 2004 the Ministry of Education instigated a project titled '*Enhancing Effective Practice in Special Education'* (EEPiSE). This project was part of a broader Ministry of Education policy initiative to support and develop teachers' ability to provide learning opportunities for all students, but more specifically those with moderate to high special needs (Bourke, Holden & Curzon, 2005). The main purpose of the project was to *explore what works and why* for students who require significant adaptation to the curriculum, and to identify ways to sustain the effectiveness of teachers that will result in improved outcomes for these students in whatever settings they are educated (Dharan, 2006).

The first phase of EEPiSE project was the development of a literature review to address three key issues:

- the learning and social outcomes for children and young people with moderate to high needs requiring significant curriculum and teaching adaptations;
- features of effective interventions that improve student learning and social outcomes;
- building teacher and school capability.

Due to the magnitude and importance of such a project, and the fact that it was the first study of its kind in Aotearoa New Zealand in the area of special education, a pilot

study was executed that included 25 schools being selected from 300 schools that expressed an interest to be part of such a study. Four of these 25 schools that took part in the pilot study were kura kaupapa Māori. A number of focus groups were held and asked to identify relevant learning, social and cultural outcomes for all learners; how these outcomes were currently being achieved, and what would be needed to enhance these outcomes – particularly for those students who required significant curriculum adaptations (Dharan, 2006). A key theme that immerged from the pilot study was the need for school-based professional development opportunities to enhance their expertise in working with the diverse needs of students in a classroom.

The next phase of the project was the action research and action-learning programme (Bourke, Holden & Curzon, 2005). This was a year-long programme that involved 49 schools who were selected using similar criteria to the pilot study, 25 schools were part of the action research group and the remaining 24 were part of the action learning programme. These schools were then part of what was referred to as the "EEPiSE journey" with a combination of researchers and facilitators based in different parts of the country carrying out either action research or action learning approaches in these schools. All had the same goal of maximising the outcomes for students who required addition support to access the curriculum, however approaches were very much individualised from school to school. Learning communities were developed amongst the groups to ensure collaboration. The project outputs included a literature review that served the dual purposes of informing teachers of what practices were available and actively encouraging them to contribute evidence from their settings on what works for students who require additional learning support (Dharan, 2006, p.5). A

specific, teacher-friendly resource was developed from the findings of the initial pilot study outlining the experiences of the four kura kaupapa Māori to assist other kura.

Overall, this project provided a rare opportunity for professional development as well as the opportunity for teachers to build trustworthy relationships with external facilitators. This allowed them to critically examine their existing teaching and theory practices (Dharan, 2006).

Success for All Policy (2010)

In 2010 the Ministry of Education conducted a review of special education. This review requested submissions be made from across Aotearoa New Zealand with more than 2000 people participating and providing their views about the qualities required for inclusive schools, effective transition processes, funding, resources, professional learning and development and system-wide accountability and responsiveness (Ministry of Education, 2010).

From these submissions, the government created a vision and a work plan to achieve an inclusive education system in Aotearoa with the overall goal to achieve 100% of schools demonstrating inclusive practices by 2014. In order to achieve this goal, the Ministry of Education's intention was that *Success for All* would:

- outline the Ministry of Education's commitment to achieving this goal;
- provide the foundations for demonstrating inclusive practices in education;
- give effect to what parents, families, whānau and communities want from the education system for their children and young people with special education

needs;

- start with a focus on schools and will expand to include the early childhood sector as we work to strengthen the wider system (Ministry of Education, 2010, p.1).

The Ministry of Education (2010) aimed to achieve this goal of 100% inclusion for all by:

- building the knowledge and the skill base of teachers and schools;
- working collaboratively with others (parents, whānau, specialist teachers);
- providing funding and services where needed;
- reviewing the progress and highlighting great results;
- ensuring everyone has value and can contribute to the process of learning;
- respecting diversity and uniqueness;
- providing equity for all.

(Ministry of Education, 2010).

At the time of the development of *Success for All*, a review conducted by the Education Review Office (ERO, 2010) identified the following statistics and targets set for 2014 in regards to school practice:

Table 2: 2014 ERO Targets

Criteria	**2010**	**2012**	**2014 target**
Mostly inclusive	50%	77%	80%
Some inclusive practices	30%	16%	20%
Few inclusive practices	20%	7%	None

These statistics are based on random samples from primary and secondary schools only.

Inclusive Practices for Students with Special Needs in Schools

The Education Review Office (ERO) (2015) conducted an evaluation focusing on how well students with special needs are included in schools. This evaluation was an update reviewing the target that was set by the Ministry of Education (see table above), that by the end of 2014, 80 percent of schools would be doing a good job and none should be doing a poor job of including and supporting students who have special needs (ERO, 2015). 152 schools throughout Aotearoa New Zealand were involved in this review with each school having one or more students with special needs who required teaching adaptations and/or individual support to gain access to the New Zealand Curriculum (ERO, 2015). The results of this report were as follows:

Table 3: Inclusive Practices for Students with Special Needs

Criteria	**Target set**	**Actual Results**
Mostly inclusive	80%	78%
Some inclusive practices	20%	21%
Few inclusive practices	None	1%

It is unfortunate however that the data gathered in this review cannot be strictly comparable across the years, as previous ratings only included students classified as having ‘high needs’, whereas the 2014 data referred to students with ‘special education needs’ (ERO, 2015).

What is inclusion?

The term ‘inclusion’ has become commonly used across all areas of society as we strive to seek full acceptance and equitable opportunities for all to participate despite race, ability, age, gender and status. Inclusion in education is an approach once thought only necessary for educating students with special education needs until dual certification of special educators as schoolteacher leaders. As stated in Booth, Ainscow and Kingston (2006) inclusion is often associated with students who have impairments or students seen as ‘having special educational needs’. However, inclusion is about the education of all children and young people.

Inclusion can be understood as a set of three linked, unending processes to do with the participation of individuals: the creation of settings, systems (procedures, policies and laws) that encourage participation; and with putting particular ‘inclusive’ values into action. All three are about everyone, adults, children and young people, rather than about a particular group of children. Inclusion means change. Change through inclusive practices or approaches are inevitable. Whether we choose to grow with, and from, these changes is a choice (Asante, 2002)

Inclusive practice in education is the practical application of approaches taken to achieve the ultimate goal of inclusion for all within the classroom context. Research demonstrates that there is no “one way” to ensure children are benefiting within inclusive environments. Practices must be adapted according to the strengths and needs of the children in one’s classroom as well as the philosophical orientation and unique features of the teacher and the learning environment (Enciso et al, 2007). An important point to note is that when creating an inclusive learning environment it is

vital to begin with the values of the school or environment as the crucial starting point, rather than moving straight into classroom practice.

Some features of an inclusive approach to value setting include:

- Viewing every life and every death as of equal worth.
- Supporting everyone to feel that they belong.
- Increasing participation for children and adults in learning and teaching activities, relationships and communities of local schools.
- Reducing exclusion, discrimination, barriers to learning and participation.
- Restructuring cultures, policies and practices to respond to diversity in ways that value everyone equally.
- Linking education to local and global realities.
- Learning from the reduction of barriers for some children to benefit children more widely.
- Viewing differences between children and between adults as resources for learning.
- Acknowledging the right of children to an education of high quality in their locality.
- Improving schools for staff and parents/carers as well as children.
- Emphasising the development of school communities and values, as well as achievements.
- Fostering mutually sustaining relationships between schools and surrounding communities.
- Recognising that inclusion in education is one aspect of inclusion in society

(Ministry of Education, 2014).

The pathway to achieving inclusion in schools throughout Aotearoa is not straightforward and it is a process that requires constant evaluation and review. Of fundamental importance is that schools and their communities become agents of change through sharing and collaboration of information and experiences to ensure they are able to adapt practices and approaches to best suit the needs of all students as these needs are never stagnant.

What is inclusion from a Māori perspective?

Research in Aotearoa New Zealand has shown that if inclusive education is to have real meaning for students from a minority cultural group such as Māori, these students and their families, their teachers and schools need to move towards pedagogies founded on relationships that are more inclusive of cultural differences (Berryman & Woller, 2010). A current trend in special education provision within the mainstream sector requires schools to 'respond' to students of diversity, behavioural or learning needs by focusing less on the individual student themselves and avoiding labelling students on the basis of deficits or difficulties and more so on the learning context. Despite this trend, special education management systems continue to provide funding and deliver support according to a deficit model and criteria (Berryman & Woller, 2010).

In working with Māori children with different education needs who are educated within a Māori medium setting, being a cultural minority is irrelevant as Māori children become the majority in these types of settings. It is the usually the non-Māori external support provider (SE) who is the minority in most situations. Despite this, the

philosophical basis of kura kaupapa Māori namely *Te Aho Matua*, is one of inclusion as it is ingrained at every level, within every section of this philosophy document. Te Aho Matua gives relevance to whakataukī (proverbs) such as '*he kākano i ruia mai i Rangiātea, e kore ia e ngaro'*. One interpretation of this whakataukī refers to the child as the seed which was dispersed from Rangiātea, the island in the Society Group from which the ancestors of the Māori migrated. The second interpretation refers to the child as the seed which was dispersed from the marae, also named Rangiātea, of the supreme deity, Io-matua (Te Rūnanga o ngā Kura Kaupapa Māori, 2000). This whakataukī refers to the student as 'he kākano' or the 'seed'. The concept of the kākano conveys growth, development, and expansion. Even before a seed is planted or nourished, it has inherent promise — the capability to take root, develop, grow, and blossom. A person, like a seed, is inextricably linked to generations who have gone before and those who are yet to come. He kākano comes from somewhere, it belongs to someone or something, and it cannot be isolated or detached from those connections. It has both history and potential. He kākano reminds us of the opportunity we have in schools to make new beginnings, to plant, to nurture, to cherish, to realise potential, to grow and enhance that which is. He kākano is a symbol of productivity and the promise of success through learning and achievement.

The final phrase of Te Aho Matua, 'e kore ia e ngaro' relates directly to inclusion as it translates as 'he/she will never be lost' which reiterates a sense of belonging and ensuring that the 'seed' is nurtured and cared for to ensure they thrive and develop to their full potential.

From a Māori perspective, the inclusion and support of children with different needs is central to all aspects of life. However these philosophies are somewhat more evolved and progressive than everyday practices in centres and schools.

Nō hea tātou? The Foundations / historical antecedents- making way for the contemporary

Making Visible Kaupapa Māori Perspectives

A kaupapa Māori approach is essential in developing and implementing provisions for Māori children with special needs who are educated within a Māori immersion context. These learning environments follow kaupapa Māori approaches and a pedagogical framework that is imperative to their philosophical base and proposition. So how is it possible to ensure that provisions developed and implemented by external providers, whose development and policy framework is from a Western viewpoint, are suitable and appropriate within a kaupapa Māori environment? This question will provide the basis of this section with an in-depth review of kaupapa Māori.

What is Kaupapa Māori?

Kaupapa Māori emerged as a movement during a turbulent period that created a transformation of thinking about Māori in New Zealand society during the 1980's (Durie, 2012). The term 'kaupapa Māori' has been widely used in many sectors and can be defined as an inspirational movement that has contributed to a transformation of Māori over time. Kaupapa Māori emerged in the wider context of Māori rejuvenation with the fundamental goal of achieving best outcomes for Māori across a range of endeavours while taking account of a Māori world view (Durie, 2012). The term'kaupapa Māori' has many different meanings depending on the context with which is it used as people often attach their own interpretation to it. This wide range of meanings can be both helpful and problematic. It is helpful because it's an umbrella term that, at its simplest, means the Māori way of doing things. It is problematic when

it comes to trying to identify what are the core components of it as it applies to a particular area (Durie, 2012).

Kaupapa Māori anticipates 'tikanga Māori' as a distinctive Māori way of doing things and cultural behaviours through which kaupapa Māori are expressed are made tangible. It can imply a set of values or plan of action *decided* by Māori (emphasis upon who decides what the values and action plans should be) (Royal, 2012). For the purposes of this research it can be broadened to be working in the interests of Māori and in the language medium of Māori.

Kaupapa Māori Theory and Philosophy

Kaupapa Māori theory is recognised internationally and was founded by Professor Graham Smith in the early 1990s. Smith (1997) completed a doctoral thesis titled '*Kaupapa Māori: Theory and Praxis'*, which elaborated on kaupapa Māori as a theory from an academic viewpoint.

Kaupapa Māori theory is focused upon and inspired by the contemporary experience of Māori. This includes experiences of colonisation, urbanisation, and de-culturation (Royal, 2012). Kaupapa Māori theory applied is about empowering Māori people and knowledge within a particular context. Kaupapa Māori plays a vital role in understanding the historical and contemporary dimensions of power relations in New Zealand society as these relate to Māori and kaupapa Māori theory and practice. Kaupapa Māori theory is critical to understanding the place of Māori in New Zealand society, to going forward, and as the basis upon which strategies of empowerment can be designed and implemented (Royal, 2012)

Kaupapa Māori Approach in Education

Within the education sector, kaupapa Māori is best described as an approach to support the education of Māori through the development and implementation of curricula. The Western, monocultural education system presented structural impediments to Māori aspirations, which ensured the failure of Māori educational policy and policy reforms to meet the needs of Māori individuals and communities (Smith, 1999). Disillusionment sparked a twin crisis in education; that of demise of te reo Māori and educational underachievement of Māori students. This twin crisis in turn motivated many Māori to seek resolution and change to develop culturally appropriate models for future generations, namely the establishment of Te Kōhanga Reo which then saw the development of Kura Kaupapa Māori (KKM), Wharekura and Whare Wānanga. This thesis is situated in the domain of KKM as the research has been collected from case studies of tamariki who are educated within this setting.

Kura kaupapa Māori are schools based on Kaupapa Māori philosophy (Stewart, 2014). Kaupapa Māori philosophy is a critical, culturally specific philosophy that underpins an overall orientation towards education. The key point about KKM, which could not be achieved within the mainstream education system, is that it represents a structural intervention. It embodies the recognition that, in education, philosophy goes beyond the curriculum to permeate all structures and practices of the school at every level (Stewart, 2014). The terms ‘kaupapa Māori’ and ‘mātauranga Māori’ are generally utilised to support activities designed to generate benefits for Māori and to give expression to Māori ways of doing things, aspects of Māori knowledge and the Māori world-view (Royal, 2012).

Kaupapa Māori approaches to education can be viewed as paradoxical. According to Cooper (2012) kaupapa Māori must critically engage Western knowledge and production practices as part of its decolonizing and transformation strategy. Cooper argues that Māori knowledge has been cast by Western science into an 'epistemic wilderness' and Māori are regarded as producers of culture rather than knowledge. In regards to the New Zealand education sector, Māori continue to be regarded primarily in cultural terms, and cultural responsivity/ responsiveness is seen as the solution to Māori educational underachievement (Cooper, 2012).

Cultural responsivity/ responsiveness has become a common 'catch phrase' within the New Zealand education sector with other similar terms such as cultural sensitivity and being culturally locative (New Zealand Teachers Council, 2011). These terms have the similar ambition of ensuring that learning and teaching is guided by understanding students' prior experiences and learning styles, as well as using cultural knowledge to ensure that learning is appropriate to culturally diverse learners (Gay, 2000). Culturally responsive pedagogy can be thought of, then, as teaching practices that attend to the specific cultural characteristics that make students different from one another and from the teacher (Rychly & Graves, 2012). Cultural responsivity is predominantly an approach used in mainstream contexts to support minority learners such as Māori children in Aotearoa New Zealand so has no relevance to supporting Māori learners in kaupapa Māori contexts.

The task of applying or implementing kaupapa Māori theory in mainstream, English-medium schools, the task can be problematic. Despite this, Smith (1997) stressed that kaupapa Māori is not limited to any one sector but is relevant to all aspects of society and that kaupapa Māori projects, share common elements of the cycle of

conscientisation, resistance and transformative praxis (Bishop, 2012). Cultural responsivity in essence is nonsensical as it is not transformative. With this in mind, Bishop (2008) developed a large-scale kaupapa Māori school reform project called Te Kōtahitanga that aimed to address educational disparities by improving the educational achievement of Māori students in mainstream education. Te Kōtahitanga aimed to take seriously the wider political and cultural principles that frame the KKM movement by drawing on kaupapa Māori principles such as self-determination and cultural aspirations. A further report conducted by Bishop (2012) identified three main challenges in attempting to implement kaupapa Māori approaches such as Te Kōtahitanga, in mainstream education. These were:

- Confusion about the culture of the Māori child;
- Uneven implementation of the kaupapa Māori-based project (Te Kōtahitanga);
- Problems with measuring student progress.

These challenges will now be briefly discussed.

Confusion about the culture of the Māori child

Research conducted for this project found that many teachers were unsure about what the concept of 'culture' means in a learning context (Bishop, 2012). Many believed that incorporating culture into classroom practice required them to learning how to pronounce Māori words and names and incorporating cultural iconography and Māori examples into their lessons. The tendency was for educators to see culture as an 'external commodity' that they were required to implement into the classroom and this, in turn, reinforced the power of the teacher to be the all-knowing, the focus of all knowledge, and the person who has to determine all of the learning contexts with very

little opportunity for power sharing or decision making from the learner (Bishop, 2012). This teacher-centered model is not productive to the process and practices of Te Kōtahitanga, which promotes a sociocultural approach where the culture of the child is central to the development of caring and learning relationships between teacher and student. A sociocultural approach allows for power sharing and requires teachers to create contexts where children can safely bring what they know and who they are to the learning (Bishop, 2012).

The development of relationships and interaction between the teacher and the community promotes collaboration for success as aspirations from home and school are aligned and complemented. This approach requires teachers to power-share and allows the learner to develop interactions that are no longer passive, which also allows the learner to bring their own meaning and sense-making processes into their classroom interactions (Bishop, 2012).

As stated by Bishop (2012), a key to shifting the power balance within the teacher-student relationships resides with teachers being able to establish learning conversations with Māori students, and thereby creating conditions where, for example, Māori students' questions and curiosity are used to initiate learning. This is a challenge indeed for many teachers in New Zealand classrooms but if successful, the outcomes for Māori students could improve dramatically.

Uneven Implementation of the kaupapa Māori based project

Another challenge in implementing a kaupapa Māori project into a mainstream setting that was evident in the Te Kōtahitanga project was the ability or willingness of

teachers in schools to implement the project fully and sustain this implementation to the point where it is a common pedagogical approach within the school (Bishop, 2012). This same issue can be reflective of any kaupapa Māori approach that is implemented into a mainstream setting as its true success is based solely on a total willingness and commitment on behalf of the school and educators to improve outcomes for Māori in the long term, rather than for a stipulated timeframe. This often means that many teachers have to change their approach significantly and the unfortunate fact is that many are unwilling to do so.

In regards to Te Kōtahitanga, when investigating the reasons why some educators were less willing than others to implement the Effective Teaching Profile (EFP), often the misinterpretation of what 'self-determination' means in terms of teachers and schools implementing the various components of the pedagogic innovation that is Te Kōtahitanga was a barrier. Some schools interpret the overall self-determining approach as meaning they can do what they like with the project's components, forgetting that entering a kaupapa Māori project means that they are accepting their part in the 'whānau' with the responsibility for improving the achievement of their 'collective' children (Bishop, 2012).

Problems with measuring student progress

A successful kaupapa Māori programme should be able to show measureable gains for Māori (Durie, 2012). This was problematic in the Te Kōtahitanga project, as a kaupapa Māori framework meant that conducting a summative test by comparing the success of Māori students from a school that was participating in the project and drawing comparisons to one that was not participating did not fit a kaupapa Māori

approach to research as the key objective is about empowering others rather than highlighting weakness and failure.

For the Te Kōtahitanga project a different approach to gathering evidence was conducted, working within the parameters of the kaupapa Māori approach, researchers prioritised the schools' need to produce evidence of student performance for formative purposes above the official needs for summative data (Bishop, 2012).

Support Provisions for Māori

A key issue within the New Zealand education system has been the underachievement of Māori within the state school system. Māori children suffer disproportionate and high levels of schooling failure across a range of indices- from low levels of achievement levels to high truancy rates (Smith, 1991). When focusing on the indicators of participation and attainment, Māori are less likely to attend an early childhood education facility before entering primary school, are far less likely to leave school with upper-secondary-school qualifications, and are also less likely to possess formal or tertiary-level qualifications when compared to other New Zealanders (Marie et al, 2008). As stated by Bevan-Brown (2000) in addition to the overall under-achievement of Māori, and very similar to many other ethnic minority groups throughout the world, Māori learners with special needs are also over-represented in schools.

Prior to the development of *Special Education 2000,* very little was written on special education as it relates to Māori. Phillips (2000) believes this can be attributed to the way in which policy makers have given little attention to culture in the development

of special education policy. Furthermore, Bevan-Brown (2002) believes that Western constructs of special needs have little relevance for, or bearing on Māori understandings and practices of difference. This absence of attention to Māori views and perspectives in regards to special education contributes to the further marginalisation of Māori knowledge systems, which is somewhat surprising as Māori are over-represented in schools but under-represented in accessing special educational programmes (Phillips, 2000). Therefore, further research is needed to identify the experiences and perspectives of Māori to improve outcomes in the future.

In addition to the over-representation of Māori in statistics on special educational needs, Bevan-Brown (2002) believed that the services being provided for Māori students are often ineffective and inadequate and these students were missing out on special education services and programmes because such programmes lacked cultural relevance and appropriateness. These findings stem from a three-year research project evaluating *Special Education 2000*. Bevan-Brown's (2005) report identified a number of barriers, which contributed to the lack of support for Māori children with special needs. These include the following:

- Financial hardship of parents;
- Low parental or teacher expectations;
- Lack of parental support and involvement;
- Shortage of teachers and special education professionals with Māori language and cultural knowledge;
- Insufficient government funding;
- Negative attitudes towards Māori children, their parents and whānau;

- Schools and principals not recognising the importance of culture in the provision of services for Māori children with special needs;
- School personnel blaming parents for their childrens special needs.

(Bevan-Brown, 2005).

This report highlights the urgent need for adequate provisions for Māori children with special education needs.

The Group Special Education Māori Strategy

In 2002 the Ministry of Education, Group Special Education (known as "GSE") developed a strategy specifically to support Māori children with special needs titled '*Te Urunga Mai o te Rā - The Dawning of a New Day.'* This strategy comprised three key achievement areas that the Ministry of Education would focus on to ensure an improvement in outcomes for Māori children with special needs. These focus areas were:

- Working for outcomes;
- Providing skilled staff;
- Ensuring quality services.

(Ministry of Education, 2002).

This strategy required each business unit in GSE to develop an initiative for each of these three key achievement areas based on the needs of each district as indicated by evidence and research conducted prior. Once these initiatives were identified by the district teams, a project plan was set and monitored to ensure successful outcomes were achieved and these outcomes became the targets or success criteria. These

targets were categorised in order of priority and need from ‘immediate’ or most essential, ‘intermediate’ and ‘long term’. The identified targets included:

Immediate

- Māori special education students have received effective teaching;
- That families and communities have been engaged in the special education interventions in a meaningful way; and
- Māori students have received a quality educational service from GSE that is culturally appropriate to their needs

Intermediate

- Māori students are visible commensurate with their cohort in our service delivery mechanisms (Presence);
- Māori and non-Māori staff are participating in service delivery for Māori students in ways that meet the cultural needs of Māori students (Participation);
- Māori students have gained educationally from the service they are receiving from GSE and are achieving at the optimum possible level (Learning leading to achievement.)

Long term

- Māori family and whānau report high level of satisfaction with GSE services;
- Māori student achievement is optimal;
- Māori communities are supportive and actively seek assistance from GSE
- GSE has a workforce that is able to work with and for Māori in a highly responsive and culturally appropriate manner.

(Ministry of Education, 2002)

Te Hīkoitanga

Te Hīkoitanga (Ministry of Education, 2008) is Special Education's response to *Ka Hikitia - Managing for Success: The Māori Education Strategy 2008-2012*, and later *Ka Hikitia - Accelerating Success, 2013-2017*. It focuses on how Special Education staff can deliver services to Māori in a culturally responsive way that is meaningful for their clients. This report includes three strands or areas of focus - personal, team and organisational success.

Each of these strands has a three-step or poutama approach to being culturally responsive in an increasingly challenging and complex way. Poutama the stepped pattern of *tukutuku* panels and woven mats, symbolising genealogies and also the various levels of learning and intellectual achievement. Some say they represent the steps which Tāne-o-te-wānanga ascended to the topmost realm in his quest for superior knowledge and religion (Moorfield, 2011). These poutama are aspirational, not mandatory, but they do provide a point of focus to ensure Māori receive the best possible service delivery in a responsive context. Each strand has a three-stage approach for individuals to aspire to for an improved service to Māori. These strands will now be explained.

Personal Success - Ako

The foundation of this approach is to develop the individual expertise and capability of staff and to ensure that they are informed and have a level of understanding in regards to their own cultural identity as well as cultural sensitivity when working with Māori children. Recognition of the importance of Māori culture is paramount and the

individual will attempt to develop their own knowledge of te reo me ōna tikanga and an exploration of the Treaty of Waitangi. This will support increased professional accountability for ensuring that better outcomes are achieved for Māori and their whānau. A key to achieving better outcomes is implementation of Māori models of, and interventions for, teaching and learning (Ministry of Education, 2008).

Team - Whakawhanaungatanga

Whakawhanaungatanga is the key to this strand, with a focus on ensuring teams are responsive and accountable to whānau. This can be achieved by ensuring services provided are tailored to the needs of Māori and are mutually agreed to in consultation with whānau. Improving the proficiency and capabilities of the team in regards to te reo Māori me ōna tikanga and working collaboratively with other agencies and organisations as well as iwi to develop and provide effective services is an ultimate aspiration of this strand.

Organisational Success - Mahi Tahi

Effective leadership, being responsive and accountable as well as working together are the focuses of this strand. The implementation of key strategies such as *Ka Hikitia* and developing Māori management, leadership and workforce capability are foundational areas for development. The development and implementation of services that reflect iwi and Māori demographics, needs and aspirations is vital for organisational success. This will require the development of effective relationships with iwi and other key Māori stakeholders across the regions to ensure the overall performance towards improving outcomes for tamariki Māori and their whānau is achieved (Ministry of Education, 2008).

Māori Approaches to Special Education

According to Wilkie (2000) the term 'Special Education for Māori' is defined as a paradox. This terminology could be indicative that this group of Māori who have special needs can be labelled as the deaf, the dumb, the blind, the lame, the bad and the not too bright (Wilkie, 2000, p.1). On the other hand, the term could also be nonsensical as Māori view all children as unique or special, so the education of all Māori children is special and not exclusive to a particular division or subset of children.

As previously stated by Kingi and Bray (2000), defining disability or special needs for Māori is problematic as Māori, like other cultures, are diverse and no one single viewpoint or approach can be deemed suitable over another (Bevan-Brown, Berryman, Hickey, Macfarlane, Smiler & Walker, 2015). This section attempts to review possible approaches in working with Māori children with special needs that are culturally appropriate.

Mātauranga Motuhake

A NZCER (2001) Special Education for Māori research project titled '*Mātauranga Motuhake*' uncovered the experiences and journeys of 11 whānau in regards to the special needs of their own children. This report aimed to present a Māori centred perspective of special education and to capture and disseminate the impacts of special needs for Māori children, their whānau, schools and communities (Wilkie, 2000).

The name of the report '*Mātauranga Motuhake*' is defined as 'Special Education' and was originally called 'Special Education for Māori' but this title was changed to represent the kaupapa Māori focus and intent of the report.

This report highlighted the concept of whānau and the place of the individual child within this context as a starting point for discussion of special education (Wilkie, 2000). A key finding of this project is that whānau are central to the support provided to children with special needs, as many are challenged to access services available. Whānau who are isolated or living outside of their original home area who have little or no extended whānau to support, struggle significantly more in responding to the needs of their children who have special needs.

For many whānau who participated in this research project, gaining access to appropriate information in regards to resources and services available to support their children was a challenge (Wilkie, 2000). This indicates a need for policy development ensuring equitable access to information about resources and support for Māori. In addition to not being able to gain access to information, whānau also found that those services that were available were usually not culturally responsive or appropriate for their child who has special needs.

This report provides an insight into the challenges and hardship that many Māori families face in regards to educating their child who has special needs. In many cases this research project portrays a positive record of how many whānau overcame these challenges and devised their own approaches to supporting their child within the education context (Wilkie, 2000). An example of this is where iwi had entered into

partnership agreements with the Health Funding Authority and provided positive support from a holistic Māori-centred service with one example of an iwi service providing speech language therapy with a kuia who had many years of teaching experience (Wilkie, 2000). This highlights the positive impact of Māori initiated and facilitated provisions and the benefits they can provide within a kaupapa Māori framework and context.

Working with Māori children with special education needs: He mahi whakahirahira.

Bevan-Brown et al., (2015) attempted to answer three imperative questions in their book titled '*Working with Māori Children with Special Education Needs: He Mahi Whakahirahira*'. These three questions were:

- Who are Māori children with special education needs?
- Why would working with them be any different to working with other children with special education needs?
- Why is this a highly important job?

(Bevan-Brown et al., 2015).

Who are Māori children with special needs?

Bevan-Brown (2002) conducted a research project to gain an understanding as to a group of participants' opinions in regards to this question above. An analysis of these research findings identified ten categories as follows:

1. Physical and health needs;
2. Sensory needs;
3. Communication needs;

4. Learning needs;
5. Social and emotional needs;
6. Behavioural needs;
7. Needs associated with giftedness;
8. Needs associated with socioeconomic circumstances or geographical location;
9. Needs associated with the perceptions of, attitudes towards and treatment of people with a disability;
10. Needs associated with being Māori.

(Bevan-Brown et al., 2015).

These categories cover a wide range of needs as it could be said that all Māori children have special needs in some way or another. The term 'special needs' was identified as having no relevance to Māori values as all children are special in their own right. The term 'special needs' is further defined by the Ministry of Education with a list of criteria that allows the allocation of funding to support an individual child's learning. This idea was clearly identified in the following statement from a research participant:

"*If in Māori, he mana ko te tamaiti (each child has mana), then no matter what, we would look at each child and we would gear our learning and programme, we would design a learning environment for each child. I think we would be at fault to follow, and continue to follow, the Pākehā way of dealing with all kids, of slicing it all up and having an add-on approach to resourcing in a way that, the context from which this has come, i.e. more resources for kids with disabilities because they are special…I*

believe we have to be given the resources with Māori to devise our own systems." (Bevan-Brown et al., 2015, p.17).

Why is working with Māori children with special education needs any different to working with other children with special education needs?

The education system within Aotearoa New Zealand is strongly formed from a middle-class, Pākehā set of values and background, many of which are disadvantaging Māori students with or without special needs. There has been an increased awareness and acceptance of the importance of providing culturally responsive provisions for Māori children, however to truly achieve this will require transformational changed from our current approach to teaching and learning.

The importance of accepting and understanding the implications of ones culture is vital. Culture provides the blueprint for how people think, feel and behave (Bevan-Brown et al., 2015). It is important that educators and practitioners have an understanding of Māori perspectives and practices in order to provide to the needs of Māori children in the classroom. Bevan-Brown et al., (2015) also explain that it is just as important for educators to have an understanding of their own culture and how this influences their beliefs and practices, and how these beliefs and practices affect the people they interact with. These beliefs and practices have a huge influence on aspects such curriculum content, teaching and learning styles in the classroom, teacher expectations and values that are present within the learning and teaching environment.

Why is working with Māori children with special education needs a highly important job?

Research indicates that Māori are over-represented in special education and the needs of many of these Māori children are often being neglected, overlooked, inadequately provided for and even excluded. Bevan-Brown et al., (2015) provides justification with the statement that it is urgent because the needs and rights of many Māori children are being neglected, and because the barriers these children and their families face are unacceptable and unjust.

In addition to statistical evidence that proves Māori children with special needs are not adequately supported in schools, government policy and legislation stipulates rights and responsibilities to ensure that *all* children benefit from an effective education system. Examples of these are:

- The Human Rights Act 1993;
- Article 23 of the United Nations Convention on the Rights of the Child;
- The New Zealand Disability Strategy (2003);
- The Special Education Policy Guidelines (2000)
- The Specialist Service Standards;
- The New Zealand Curriculum Framework (1993);
- The Treaty of Waitangi (1840)

(Bevan-Brown et al., 2015).

How do we support Māori children with special education needs?

Bevan-Brown et al. (2015) provide a number of effective strategies and approaches to providing a culturally responsive, evidence based, inclusive learning environment for Māori children with special needs. Specific categories of focus or need are examined

such as working with Māori children who are deaf, blind, have physical and intellectual disabilities, autism spectrum disorder or behavioural difficulties. Some of these approaches will now be explained.

Cultural Responsive Practice

A key theme that emerged throughout this book was the need for culturally responsive teaching and learning within the education system in Aotearoa. In the Bevan-Brown et al., (2015) book, Macfarlane (2015) reported on six key themes that emerged from her 2012 doctoral research to support a more culturally responsive practice.

1. Mātauranga Māori - the centrality of Māori knowledge;
2. Whanaungatanga - the centrality of relationships;
3. Rangatiratanga - the centrality of self-awareness;
4. Research in context - the centrality of relevance;
5. Honouring the Treaty - the centrality of power sharing;
6. Cultural competency - the centrality of enabling potential.

(Bevan-Brown et al., 2015).

In addition to identifying ways that practice can become more culturally responsive as identified above, the need for change lies within educators and key decision-makers. Implementing cultural responsive practice is a shift from traditional Western based knowledge that currently dominates our education system. Educators need to have a willingness to embrace new learning and focus on processes (how things are done) as well as outcomes (what needs to be achieved) (Bevan-Brown et al., 2015).

In addition to improving culturally responsive practice, attitudinal change is imperative to ensuring improved outcomes for Māori children with special needs (Bevan-Brown et al., 2015). Negative attitudes and deficit thinking or lower teacher

expectations have huge implications for students. This deficit thinking was further emphasised in the statement by Bevan-Brown et al. (2015, p.67) "…while inclusive education approaches avoid characterising and labelling students on the basis of deficits and difficulties, governments and school systems still make funding and support available under these criteria."

Mahi Tahi - Collaboration and Communicating with Whānau

As in all situations within the education system, focusing on partnerships and collaboration is key to improving outcomes for all children. From a Māori perspective the act of 'mahi tahi' or working as one involves true power sharing, engendering a powerful relationship of solidarity and is most effective (Bevan-Brown et al., 2015).

A research project conducted by co-author Berryman (Bevan-Brown et al., 2015) provided narratives from whānau and educators of students with special needs who were educated in Māori medium education settings and it outlines the experiences these participants have had within these settings, as many have also had first-hand experiences within the mainstream education system.

A key to success and inclusion for students in 'kura' or immersion settings was the openness and appreciation of one another or 'whanaungatanga' that was identified as a driving force behind establishing effective sustainable relationships among the kura. These effective kura had the ability to engage openly and honestly with whānau during the positive and challenging experiences to seek appropriate solutions or pathways for future growth (Bevan-Brown et al., 2015).

Accessibility

A key theme that was also identified by Bevan-Brown et al. (2015) was the accessibility and availability of high-quality provisions for Māori children with special needs. In addition to a shift in thinking of educators and the implementation of culturally appropriate and responsive practice, more focus is needed to improve the services and resources available to assist Māori children with special needs. Possible suggestions included:

- Targeted hiring and empowerment of skilled Māori support staff;
- The establishment of Māori-run services;
- The development of holistic, whānau-focused programmes;
- More access to te reo Māori specific resources for use in Māori medium settings

(Bevan-Brown et al., 2015).

This chapter has provided a historical overview and in-depth review of a number of the key areas that are fundamental to this research project. These areas include:

- Disability;
- Language development and disability;
- Māori and disability;
- Special education in Aotearoa;

The educational journey for Māori children with special needs has been plagued with challenges and obstacles. Attitudes, practices and classifications/diagnoses continue to hinder the development of what the education system within Aotearoa truly is capable

of achieving in regards to providing an inclusive education system in which all children to thrive and grow.

Mā te korero, ka mōhio.

Mā te mōhio, ka mārama

Mā te mārama, ka mātau.

Through discussion we become aware.

Through awareness we gain understanding.

Through understanding we gain expertise.

Chapter 3 - Research Methodology and Design

Tē tōia

Tē haumatia

Nothing can be achieved

Without a plan, workforce and way of doing things.

This chapter will discuss some theoretical considerations in regards to the research methodology and design involved in this project. The methods and procedures employed will be reviewed to enable the reader to gain an insight into the relevant research theory, which forms the basis of this research project. Interviewing is the key methodology of data collection and this will be discussed in-depth. Discussion of the processes involved and the justification for these processes will review the following:

- Māori research theory;
- Research model;
- Ethical considerations;
- Qualitative research;
- Research methods;
- Steps to data collection;
- Analysis.

Māori Research Theory

The important role that Māori people played throughout the entirety of this project has been a major consideration in the selection of an appropriate research theory, hence the focus on Māori research theory.

Research of Māori is marked by a history that has shaped the attitudes and feelings Māori people have held towards research (Mead, 1996). The generation of these attitudes is one reason why research is such a powerful tool for Māori and has developed mixed feelings, with the status quo believing research has dehumanized Māori and promoted Western knowledge systems. This process of dehumanization has led many Māori to possess an anti-research attitude. This anti-research attitude has provided challenges for Māori researchers who strive to inform anti-supportive Māori of the value and importance of research that is conducted in a safe and appropriate manner, with Māori knowledge and power being central to the research process and outcome. It was for this reason that Māori researchers began to develop a personalized theory to research known as *Kaupapa Māori* Research (Mead, 1996).

A number of scholars and researchers have developed definitions of kaupapa Māori research. These include statements that kaupapa Māori research:

> "…(i) is related to 'being Māori', (ii) is connected to Māori philosophy and principles, (iii) takes for granted the validity and legitimacy of Māori, the importance of Māori language and culture, and (iv) is concerned with 'the struggle for autonomy over our own cultural being" (Smith, 1990)

> "…is research which is 'culturally safe', which involves the 'mentorship' of *kaumātua*, and which is undertaken by a Māori researcher, not a researcher which happens to be Māori" (Irwin, 1994).

> "…is research by Māori, for Māori and with Māori." (Smith, 1995)

The fundamental message conveyed here are the importance of the purpose and motive of the research and the stance and viewpoint of the researcher. It is also evident that the key motive of kaupapa Māori research is the promotion of all that entails being Māori through 'culturally safe' avenues such as collaboration with iwi members and kaumātua. In relation to the stance of the researcher, kaupapa Māori research requires the researcher to be a Māori researcher with knowledge and understanding of what being Māori involves, beyond simply whakapapa (genealogy) and physical characteristics such as skin colour.

In conducting kaupapa Māori research, as with any research theory, a number of fundamental characteristics are involved in order to ensure that the research process fits appropriately into a kaupapa Māori context. The first and most important consideration is the involvement of Māori at all levels of the research project (Cunningham, 1998). In many instances, a team of Māori researchers conducts a kaupapa Māori research project with kaumātua and iwi members overseeing the project.

In determining the degree of Māori involvement and control, Cunningham (1998) has presented a number of examples of Māori control which can be exercised by the:

- Identification of priorities;
- Ethical and peer review of methodology and methods;
- Leadership of the research team/project;
- Determination of standards of quality assessment (for example, consultation and dissemination);
- Measurement of results against Māori development goals.

Involvement and collaboration between Māori and the researcher in relation to the examples above will ensure that the research process is appropriate for the purpose of the project. It can be assumed that once a collective approach has been adopted and put into action, the research process will commence down a stable and safe pathway producing rewarding results.

Furthermore, in addition to the importance of a collective, collaborative approach identified above, Mead (1996) has compiled a list of key principles that kaupapa Māori research encompasses. These include:

i. **The Principle of Whakapapa**

The term whakapapa related to geneology, ancestry and relationships between people and people and places across time and generations. According to Mead (1996, p.210), "whakapapa has been identified as the most fundamental aspect of the way Māori think about and come to know the world." Whakapapa contributes to kaupapa Māori research as it is embedded in Māori knowledge and thinking patterns. It is through whakapapa that Māori relate themselves to other significant things in the world such as *awa* (river), *maunga* (moutain), *marae* and *whenua* (land). Whakapapa also

provides Māori with a sense of location within a *whānau, iwi* and *hapū* (Rangihau, 1992).

The relevance of whakapapa for kaupapa Māori research is predominately an identity issue. A knowledge of whakapapa Māori allows the researcher to have an in-depth understanding of Māori society, which contributes to the aims and objectives of a kaupapa Māori research project. As kaupapa Māori research involves Māori participation, the issue of whakapapa is fundamental in ensuring that the participants selected for a particular project are suitable.

The role of the researcher is also directly linked to whakapapa. The desire to have more Māori researchers involved in various projects often assumes that simply assigning a researcher who happens to be Māori would be enough to satisfy the need to be culturally sensitive. Mead (1996, p.212) explains that, "Māori researchers need to think critically about what that (whakapapa) means for the way they may look at themselves as researchers, and about the Māori issues or the Māori people they are researching". The fact that the researcher is Māori does not remove any bias; it simply means that there is the potential for different kind of biases.

ii. The Principle of Te Reo Māori

Te reo Māori is the term used to describe the Māori Language – spoken and written. The survival of te reo Māori is viewed as being absolutely crucial to the survival of Māori people (Mead, 1996). Māori worldviews are also embedded in the language as well as social practices and personal characteristics. Te reo Māori also provides a pathway to histories, values and beliefs of te iwi Māori. Often certain forms of Māori

knowledge can only be transmitted in te reo Māori, which has a crucial impact on the effectiveness of research.

It is to be expected that kaupapa Māori research will involve researching participants who will transmit information in te reo Māori. It is for this reason that the research must also possess a knowledge of te reo Māori for the benefit of the project as often the participant may only be able to express a certain issue in te reo Māori which could be missed if the researcher does not have a competency in the language.

iii. The Principle of Tikanga Māori

Tikanga Māori is regarded as the rules, restrictions, behaviours and practices that Māori abide by and follow to operate within a Māori cultural system. Tikanga can also be defined as the correct or right way to feel or do something. It is for this reason that tikanga is an important aspect of kaupapa Māori research to ensure that the researcher is conducting the project in the correct manner, appropriate to tikanga Māori.

It is evident that if the researcher overlooks tikanga then correctness is broken with the alternative of getting it wrong considered as having serious consequences for the effectiveness of the project. How researchers enter the research community, how they negotiate their project aims and methods, how they conduct themselves as a research project and as individuals, and how they engage with the people, requires a wide range of cultural skills and sensitivities (Mead, 1996).

The importance of following correct tikanga can be taken for granted by the researcher and is often under-rated. For this reason, mentorship in the form of a kaumātua is vital to kaupapa Māori research as they fulfill the role of attending to formal, ritual and spiritual dimensions of tikanga Māori.

The relevance of tapu (sacredness) is also interwoven into the concept of tikanga. In many cases, information and knowledge possessed by a research participant can be seen as tapu and is therefore restricted, or if accessed, requires respect and care. It is important for a researcher undertaking kaupapa Māori research to have an awareness of tapu and to ensure appropriate avenues or tikanga are followed if access to tapu information is granted. In reality, all information and knowledge is tapu so it is important for the researcher to respect those who wish to share their knowledge for the benefit of the project (Mead, 1996).

Just as Māori practices are epistemologically validated within Māori cultural contexts, so too are Kaupapa Māori research practices and texts. Research conducted within a Kaupapa Māori framework has rules established as taonga tuku iho (treasures and traditions passed on) which are protected and maintained by the tapu of Māori cultural practices such as the multiplicity of rituals within the hui and within the central cultural processes of whanaungatanga (Bishop, 1999).

iv. **The Principle of Rangatiratanga**

The principle of rangatiratanga (governance and control) is directly related to the process of decision-making and collectivism between the researcher and whānau, iwi

or hapū. Mead (1996) states that the principle of rangatiratanga has a crucial impact on the way in which the following questions are answered:

- What research do we want to carry out?
- Who is the research for?
- What difference will it make?
- Who will carry it out?
- How do we want the research to be done?
- How will we know it is a worthwhile piece of research?
- Who will own the research?
- Who will benefit?

The principle of rangatiratanga would affirm the importance of addressing these questions to Māori people who remain central to the project, rather than in consultation on the side.

According to Bishop (1999) fundamental to a kaupapa Māori approach to research is that it is the discursive practice that is kaupapa Māori that positions researchers in such a way as to operationalise self-determination (agentic positioning and behaviour) for research participants. Thus the cultural aspirations, understandings and practices of Māori people implement and organise the research process.

v. **The Principle of Whānau**

The final principle is that of the whānau. The term whānau encompasses kinship or extended family. Whānau provide the support structure for kaupapa Māori research to develop. Consequently, the principle of whānau is of particular importance, as

kaupapa Māori research requires a number of obligations and responsibilities on behalf of the whānau.

A participatory mode of knowing is intrinsic within a kaupapa Māori framework. This form of knowing speaks in a very real sense to Māori ways of knowing, for the Māori term for connectedness and engagement is whanaungatanga. This concept is one of the most fundamental ideas within Māori culture, both as a value and as a social process. Whanaungatanga consists literally of relationships between ourselves and others, and is constituted in ways determined by the Māori cultural context (Bishop, 1999)

The principle of whānau can also be divided into a number of dimensions due to the different roles that whānau members play in contribution to kaupapa Māori research. One such dimension is gender as both genders play different roles in the process of kaupapa Māori research. The women, for example, have often retained a somewhat silent, almost absent role in the study of tribal histories and knowledge. This is a result of the leadership role that men play on the marae and within iwi as a whole. In comparison, Māori women are often central to health and education issues due to the extensive experience and roles women have in these areas. These issues of iwi politics cannot be debated (Mead, 1996).

The age dimension is also an attribute to the whānau principle. This is directly tied to the role of kaumātua and their significance within a Māori context. It is a Māori belief that kaumātua have a special role within the whānau, iwi and hapū structure due to the

knowledge and wisdom that they have systematically gathered over time (Mead, 1996). Kaumātua, therefore, play a central and pivotal role in kaupapa Māori research.

Research model

It has been suggested by Smith (1992) that in addition to the adoption of a kaupapa Māōri research theory, a culturally appropriate model be implemented into the developmental process of the project. The importance of considering such a model ensures that the researcher satisfies Māori as a whole.

In developing a research model a number of considerations needed to be made to ensure that the selected model is suitable for the purpose of the research. The ultimate purpose of this research project is to gain knowledge and insight from whānau and educators in order to identify strategies and suggest best practices for Māori medium settings to implement in order that children with special needs better achieve to their full potential. In addition to this, this model could also provide an insight for English medium educational settings to adapt and incorporate into current programmes to ensure all Māori children with special needs are able to gain access to effective te reo Māori programmes and are educated in a culturally appropriate, inclusive way. It is important that the developmental process of this model be a collective project to ensure that the final outcome is appropriate and suitable for the key stakeholders who will become the overall incorporators of the strategies. It is evident that the 'Empowering Outcomes Model' suggested by Smith (1992) fulfils the purpose of this project.

Empowering outcomes model

The ‘Empowering Outcomes Model’ provides emphasis on the production of positive and beneficial outcomes for Māori first and foremost with the original research questions being designed to answer questions and provide information that Māori themselves want to know (Smith, 1992). Empowerment is the process of gaining some control over events, outcomes and resources of importance to an individual or group (Fawcett et. al, 1994).

This model was particularly suitable for this research project as the sole objective of the project was to benefit and to provide assistance for the improvement of support for children with special needs in Māori medium education settings.

Ethical considerations

The purpose of this section is to identify and explain key issues in regards to ethical considerations for this project. Ethical considerations in an academic context will be discussed together with Māori research ethics. As this research project involved human participation, an ethical proposal developed, submitted and approved by the University of Canterbury Ethics Committee. The ethical proposal prepared for this project has been included in the appendices (see Appendix One).

Confidentiality

Participant confidentiality was an important issue due to the sensitive nature of this project. In an attempt to retain confidentiality, all information gathered during the project was de-identified and pseudonyms were used in this thesis.

Issues for participants

As with any research project of this nature there were a number of issues concerning participants that needed to be considered in order to ensure participant safety. The first issue that needed to be envisaged was the potential harm to the participants. It was assured to participants that maximum effort would be taken to minimize any potential harm from occurring. However, the main concern was the possibility that participants could receive criticism for making inappropriate or inaccurate statements for the purpose of this study. The possibility of this happening was more relevant due to the group interview approach that the researcher adopted for one case study. In order to mitigate this potential problem, the researcher took the time to inform the participants prior to the interviews as to the purpose of the interview proceedings. These included seeking the opinions and perspectives from each participant in relation to the project topic, which could vary extensively from participant to participant depending on the role of the individual (ie, parent/whānau member or teacher). The majority of the interviews were conducted on an individual basis. The second issue of consideration was the participants' right to decline or withdraw from the project. Each participant was advised of their right to withdraw their information at any stage of the project.

A member-checking process was also undertaken during the data collection phase. Each participant was sent their personal interview transcripts and then consulted in order to determine the accuracy of the information and to make any necessary changes. A copy of the completed thesis has also been offered to all participants.

Seeking ethical approval

The process of seeking ethical approval was an equally challenging and a rewarding experience for this researcher. In relation to the challenging issues, a separate process for ethical approval with the Ministry of Education was to be sourced to allow access to participants who were also employed by the Ministry, namely Special Education employees. Unfortunately this approval was declined and access to these valuable interview participants was not possible.

Māori cultural ethics

Research undertaken within a Māori context needs to be cognisant of a number of ethical issues to ensure not only the safety of the participants, but also the safety of Māori as a whole. The ethical issues for Māori have resulted from a long history of Māori people being researched by non-Māori with the effects of negative repercussions inflicted on Māori for many years (Mead, 1996).

The aim of ethics for Māori is to ensure that respect and protection of the rights, interests and cultural sensitivities of Māori are gained. A list compiled by Te Awekotuku (1991) lists a number of culturally specific ideas and considerations to be made in conducting kaupapa Māori research. These include:

i. aroha ki te tangata (a respect for people)
ii. kanohi kitea (the seen face, that is present yourself to people face to face)
iii. titiro, whakarongo…kōrero (look, listen…speak)
iv. manaaki ki te tangata (share and host people, be generous)
v. kia tūpato (be cautious)
vi. kaua e takahia te mana o te tangata (do not trample over the mana of people)

vii. kaua e māhaki (don't fault your knowledge)

These ethical issues represent values and expectation of Māori behaviour that are placed on the way that Māori behave. In conducting kaupapa Māori research it is extremely important that the Māori researcher considers these issues and follows these protocols to ensure that Māori, as an iwi, are nurtured and protected during the research process to avoid the rigorous effects and negative implications that the research can produce, predominately caused by unsuitable research procedures.

In relation to this research project, the researcher ensured that the guidelines and considerations addressed above were all incorporated into the process of conducting the research to ensure the protection of and respect for the Māori, and each participant in this project. For example, an understanding of local tikanga was developed before interviews, and this was followed when approaching and interviewing participants. Similarly, participants' identity was kept confidential through the allocation of pseudonyms before transcription and analysis of data.

Qualitative Research

The motivation for undertaking qualitative research, as opposed to quantitative research, comes from the observation that, if there is one thing, which distinguishes humans from the natural world, it is our ability to talk (Myers, 1997). Qualitative research methods are designed to help researchers understand people and the social and cultural contexts within which they live. Kaplan and Maxwell (1994) argue that the goal of understanding a phenomenon from the point of view of the participants and its particular social and institutional context is largely lost when textual data are

quantified. Therefore this study will adopt a qualitative approach, as participants' viewpoints are paramount to the findings of this study.

The qualitative framework used in this project was directly related to gaining an understanding to human behaviour in their natural settings. Denzin and Lincoln (1994, p.2) states that qualitative research involves:

> "…the studied use and collection of a variety of empirical materials - case studies, personal experience, introspective, life story, interview, observational, historical, interactional, and visual text - that describe routine and problematic moments and meanings in individuals' lives…hoping always to get a better fix on the subject matter at hand."

The qualitative approach was also appropriate for this project as it allowed for the development of theories and propositions from the data collected from the participants. Another vital component of the project was the importance of allowing the researcher (as a parent of a participant in the study) to become personally involved in the study. This too is a valid component of qualitative research.

The selection of the qualitative over the quantitative approach was justified by the claim of Charles (1995, p.118) that "quantitative research makes use of data that is mostly numerical with the aim to determine the relationship between one thing and another in a population." This approach is more 'objective' in focus than that of the qualitative approach, which is 'subjective'. Charles (1995, p.118) states furthermore, that "quantitative research is more interested in finding the 'truth' and working with

factual information such as measurements, weight, time and populations in order to form generalizations from mathematical analyses."

Moreover, in contrast to the role of a researcher undertaking a qualitative approach, the quantitative researcher tries to keep themselves distant from the participants, as they fear that involvement might contaminate the study by causing participants to behave differently than they otherwise would.

It is for this reason also that the quantitative approach was not suitable for this project as it was inevitable that the researcher will become both personally and emotionally involved in this project.

Research Methods

The methods of data collection followed two definite approaches, namely the case study approach and action-based research.

Case Study

The case study is a qualitative approach to research and focuses on understanding the dynamics present within single settings (Eisenhardt, 1989). The case study approach has many variables and can be problematic to define. However, there are key characteristics of this approach. The case study method:

- does not explicitly control or manipulate variables;
- studies a phenomenon in its natural context;
- studies the phenomenon at one or a few sites;
- makes use of qualitative tools and techniques for data collection and analysis.

(Cavaye, 1996).

Also imperative to this approach is the ability to capture 'reality' in the natural environment or context of the participant. For this project I will be using multiple cases, which will allow me to relate differences in context to constants in process and outcome (Cavaye, 1996).

Action-based Research

Action-based research combines pure research (observing) with action (participation). The researcher does not define a research problem and its constructs beforehand but allows the problem to be defined by the site. There is no control over any of the variables. However, the researcher enters the field with the intention not only to observe and record, but also to actively take part in attempting to solve the problem at the site (Susman & Evered, 1978; Mansell, 1991).

The researcher's daughter will also act as a participant for this project, hence the inclusion of such an approach.

Interviewing

As suggested in Bishop (1997, p.30) "…in qualitative inquiry, the researcher does not follow a set of 'how-to's', but rather paints a picture, potentially facilitating the voice of the research participant to be heard, for others to reflect on."

It was this ‘voice’ that was directly related to the relevance of interviewing as a research tool within the qualitative framework adopted by this researcher.

Not only does the interview method provide a tool for data collection, it also allows for the development of co-joint reflections on shared experiences and co-joint construction of meanings about these experiences between the researcher and participant. It can also provide a position where the stories of the research participants can merge with that of the researcher in order to create new stories (Bishop, 1997).

Ultimately, the above statement provides support to this research project as it was the aim of the researcher to collect relevant information, experiences and suggestions from participants, and to then combine these with the so called ‘stories’ or knowledge gained by the researcher to allow for the collaborative production of a model or strategic plan to improve provisions for Māori children with special needs who are educated in Māori medium education settings.

The interview method comprises three main forms, namely unstructured or open ended, semi-structured, and structured. These three forms will now be synthesized.

Unstructured interview

Unstructured interviewing, also known as open-ended interviewing, takes the form of a conversation between the researcher and participant with the aim of gaining the participant’s perception of themselves, of their environment and their experiences (Burns, 1997).

The process of the interview is free flowing as no standardized questions or schedules are constructed. In adopting this approach it is important that a relationship is formed between the researcher and participant, as social interaction is pivotal. In saying this however, the direction of the interview is still minimally controlled to ensure that conversation remains focused to the topic at hand.

The unstructured interview is best suited to projects where subjective experiences are required. The participant's subjective life experiences are then reported in their own words, similar to that of a case study. This approach also allows past experiences and life histories to be recited by the participant for the purpose of the project. Burns (1997) suggested that the unstructured approach could be suited to a group interview context, however the disadvantage of such a context could cause participants to not fully reveal their personal beliefs and feelings.

The major disadvantage of the unstructured interview is that the researcher is open to the invalid nature of the participant's interpretation and presentation of what they deem as reality (Burns, 1997). Due to the historical nature of the unstructured interview, the researcher is never able to ensure that the information from the participant is factual as direct observation is unable to occur. A concern also for the researcher is that the unstructured nature of the interview does not allow the researcher to know how many interview sessions are going to take place or the potential duration. In the current study, the researcher had a strictly limited timeframe to undertake the interviews and numerous sessions for long durations were not possible due to time constraints and the need to travel to undertake interviews.

Semi-structured interview

The semi-structured interview promotes free interaction and opportunities for clarification and discussion between research participants through the use of open-ended questions rather than closed questions (Bishop, 1997, p.33). Semi-structured, also known as in-depth interviewing, offers access to people's ideas, thoughts and memories in their own words. This technique also supports a reciprocal, dialogical relationship between both researcher and participant based on mutual trust, openness and equality. It is as important for the researcher to learn what questions used in a semi-structured interview are important to the participants as it is to learn what questions are important for the purpose of the research (Tripp, 1983). It is for this reason that the structuring of the interview questions was a shared responsibility between both researcher and participant.

In comparison to the unstructured interview, a semi-structured interview normally comprises a guide to the particular questions that are to be asked, however there is no fixed wording or ordering. A direction is given to the interview so that the content focuses on the crucial issue of the study (Burns, 1997). The semi-structured interview is suited to a situation where the researcher aims to ask questions about a given topic but allows the data gathering conversation itself to determine how the data is obtained. How the data is interpreted and used is out of the hands of the research participants.

Advantages of the semi-structured interview are that the repeated contacts between the researcher and the participant increases rapport and allows for a more in-depth interview. The perspective of the researcher is not imposed on the participant. This ensures that a clear, personal representation of the participants' viewpoint and

experiences are obtained. Another advantage is that the atmosphere created by the semi-structured interview should be non-threatening for the participant as both interviewee and interviewer, retain an equal status. A disadvantage of the semi-structured interview is the fact that the comparability of information obtained from participants' is difficult to assess, as often a trend or favoured view is not present, so coding difficulties will arise.

Structured interview

The structured or standardized interview is predominately used in surveys and opinion polls with consequent quantitative analysis (Burns, 1997). During the structured interview procedure every interviewee receives the same questions in the same order to allow for comparisons to be made. It is due to this lack of flexibility that data coding and analysis is the easiest of all the interview approaches.

The questions used in a structured interview are often closed-ended, requiring participants to choose a response that is previously established by the researcher and provided in the form of a list, such as a multi-choice questionnaire. The participant simply selects the response that most corresponds to their personal view of the issue in question.

Disadvantages of the structured interview consist of a lacking ability in gaining the beliefs, feelings and perception of the participant that may not fit into the pre-constructed response categories provided. This could ultimately limit the number of responses obtained for particular projects as participants may choose to not be part of a project that has no relevance to their personal perspectives.

The impersonal approach required for a structured interview can possibly prevent trust and rapport building between the researcher and participant, which also could affect the likelihood of participant contribution.

The selected interview form

Now that a brief explanation has been provided allowing the reader to gain an understanding of the various characteristics involved in the three forms of interviewing, the chosen form for this particular project will be identified.

From the explanations provided, it was evident that the most suitable interview type to be adopted for the purpose of this project was that of the semi-structured interview. Justification for this selection was initiated due to a number of coinciding characteristics present between the purpose of the interview and the approaches outlined. A key feature of the semi-structured interview that was relevant for this research project was the pre-determined nature of the questions and ordering process. Questions and ordering was constructed as a guide to allow the researcher to provide a sense of direction and focus on the topic at hand, namely to investigate what are the provisions available for Māori children with special needs who are educated in Māori medium education settings.

It was also vital for the researcher to establish a non-threatening environment to allow the participants to explain their life experiences, situations and perspectives in their own words (Bishop, 1997). This was most successfully achieved through the presence of an equal status between researcher and participant, a key characteristic of the semi-

structured interview. This was a crucial aspect of this project as the researcher, herself a participant, was totally aware of the experiences and situations faced by other participants in relation to the key topic of the project, the struggles faced in gaining access to appropriate support for Māori children with special needs in Māori medium education settings. This was ultimately the motive of the topic to initiate and develop an effective approach that these settings can use to effectively work with students identified as 'special needs'. The research will attempt to offer a model for other Māori medium settings in order that children with special needs better achieve to their full potential, which is the intent of *Ka Hikitia* (Ministry of Education, 2008).

This model could also provide an insight for English medium educational settings to adapt and incorporate into current programmes to ensure all Māori children with special needs are able to gain access to effective te reo Māori programmes and are educated in a culturally appropriate, inclusive way.

The interview process was the primary tool for data collection as it allowed the researcher to gain insight through research rather than providing support to predetermined ideas held by the researcher. As stated in Bishop (1997) the basic thrust of semi-structured, qualitative interviewing is to minimize the imposition of predetermined responses when gathering data. This statement supports the researcher's stance, as it was the intention to construct a model based on the ideas and suggestions of the research participants themselves.

Steps to data collection

Recruiting Participants

After receipt of ethical approval, sourcing suitable participants based on the criteria set in the ethics proposal was the next task. Personal and professional networking tools were adopted and contact was gained relatively easily initially via phone calls from a required number of candidates who were chosen as case study participants. Four children, who have language developmental delay that met the inclusion criteria, were recruited from different geographical areas of Aotearoa both urban and rural, provided the basis for this data collection. The selection criteria for selecting participants were as follows:

- The child has language developmental delay;
- Their first language is te reo Māori;
- They identify as Māori;
- The child has been, or is currently educated in a Māori medium educational setting (ie. kōhanga reo, whare kōhungahunga, Māori immersion class, kura kaupapa Māori, whare kura and whare wānanga).

Research Participants

Once individual case study participants were confirmed initially through the approval from their parent or caregiver and completion of a participant consent form (see Appendix Two), further contact was made to a team of 'key stakeholders' who would then, once agreed to, become the interviewees. Interviewing these stakeholders enabled a degree of data triangulation by contrasting and comparing of their

perspectives and experiences in relation to study participants. The three categories of key stakeholders were:

1. Whānau - this is inclusive of parents, grandparents, and extended whānau who have an invested interest in the participant child with special needs (language developmental difficulties);
2. Māori medium educators and kaiāwhina - kaiako, kaiāwhina, tumuaki and other education setting based support workers who have been involved in the support and education of the participant child with language developmental delay;
3. Education support providers - Special Education Services, RTLB Māori, Kaitakawaenga Māori who have supported either the kaiako or the child in their educational setting.

Whānau

The first group of participants who were interviewed for this project includes whānau. This project had an inclusive approach to the definition of 'whānau' as those directly invested in the care of the child. Most whānau participants were directly blood related but this was not a specific requirement and included respite care providers who had no direct blood relation to the child but more so an invested interest and ultimately 'aroha' for the child who was a case study participant.

Māori Medium Educators and Kaiāwhina

The views and experiences of a range of educational experts and support staff working within the sector and the setting was imperative in this study. In some cases kura had SENCO (Special Education Coordinators) and they were interviewed as part

of this project. Kaiako and kaiāwhina from previous years who had worked extensively with the child were interviewed in some cases also.

External Education Support Providers

This group was made up of specialist teachers and educators who are not based within the kura setting such as Education Support Workers (ESW's) RTM, Resource Teachers of the Deaf (RTD) and other itinerant support teachers. The intention was that specialist teachers from SE would also participate in this project however this was not possible as they declined as ethical approval was required for Ministry of Education (MOE) employees to participate in a research project such as this.

Negotiations were made with participants and their whānau throughout the process. A travel date was established for the researcher to visit the homes and educational settings of the participants to conduct the interviews with 'key stakeholders' for the purpose of this project. The geographical location was a consideration of the researcher when contacting potential participants' as it was important to ensure a wide range of data from different areas of the country to ensure a variable sample. Participants resided in a range of rural and urban areas and attended schools ranging from decile one to seven with a varying student roll from 60 to 300 students.

Interview Process

The researcher conducted a total of 12 interviews (see Appendix Three), some of which were group-based with a number of key stakeholders participating collectively. This was negotiated based on the availability and request of the interviewees, as their preference in time and location was paramount.

Interviews were held at either their home or school environment, depending on the requests of the interviewees. All interviews were conducted in either te reo Māori or English, depending on the request of the interviewee. In some cases a bilingual approach was executed to ensure clarity and understanding of the question and answer between both the interviewee and the interviewer. All interviews began with a mihimihi or formal acknowledgement process and a karakia (prayer). The interview duration varied from one to five hours and all participants consented to having their interviews recorded on the researcher's personal voice recorder (make: Sony, model: SX Series Linear PCM Recorder). This process assisted with the analysis process that took place on the completion of all the interviews. On completion of each interview another karakia was completed to conclude the process. Kai (food) and refreshments followed and in many cases the wider whānau or school staff were invited to meet and greet the researcher through a process referred to as whakawhanaungatanga (process of establishing relationships).

Chapter 4 – Interview Results

Whaowhia te kete mātauranga

Fill the basket of knowledge

This chapter presents the results of the study in the form of the key themes reported by participants during the research process. This chapter will be presented using two key headings to provide a continuum and framework for analysis in the next chapter. The framework has been adapted from Moana Jacksons 'Components of Bravery' model (2011) that he deems as fundamental to fulfilling to realms of kaupapa Māori theory that will be discussed in more depth in the next chapter. The adapted

components of bravery that will be used to provide the framework for the interview results are:

- Kei hea tātou? The current position of special education provisions in Māori medium settings;
- Me aro tātou ki hea? Future directions for special education in Māori medium settings.

The research process and data collection for this project was solely by way of semi-structured interviews, and these were conducted with three specific groups:

- Whānau;
- Māori Medium Educators and kaiāwhina (within the setting);
- External Education Support Providers.

The chapter includes a brief outline of discussion topics for each respondent/participant group followed by direct quotes.

Whānau

Each interview consisted of four focal areas of discussion. These were:

- Current educational support structures available within the child's setting;
- Meeting the educational needs of the child;
- Support for whānau of children with special needs who are educated in a Māori medium setting;
- Views of disability.

Māori Medium Educators and Kaiāwhina

Each interview consisted of five key discussion topics. These topics were as follows:

- Current education support structures;
- Meeting the needs of children with special needs with a particular focus of language development;
- Communication with whānau;
- School-wide policy or philosophy in regards to children with special needs;
- Areas of concern for educators in regards to supporting children with special needs.

External Education Support Providers

The three areas of focus for these interviews were as follows:

- Support provided to teachers in Māori medium settings;
- Support for teachers and educators of children with special needs within a Māori medium setting;
- Areas of concern in regards to providing support to children with special needs.

The following sections report the themes that emerged from the interviews along with evidence from the interviews to support the theme.

Kei hea tātou? The current position of special education provisions in Māori medium Settings

Views of disability

Personal Perspectives of Whānau

It was of interest to the researcher to gain the different perspectives of participants in regards to their personal views of disability and to then analyse the impact these had on the outcomes and expectations for their child. When whānau were asked how they view disability one participant spoke of her own experiences as a child and how her perceptions had changed significantly now that she had first-hand experience with her own child with special needs.

"I used to have an uncle who was disabled and I was scared of him. My aunty never used to take him out and our whānau really protected him and wouldn't let us go near him as kids. I didn't want that for Hine. To me she is just like the other kids. She does need more support for some things but I want her to be treated just like the others, not like my uncle when we were kids."

One participant spoke of the challenges faced when her child was born and the lack of support provided to the whānau in those early days post-diagnosis of a child with special needs and the negative attitudes from specialists and the impact this had on the whānau.

"The first few years, because this was new too and we lived with our in-laws, I found it quite rude with my first physiotherapist because she would talk down to me like I knew nothing and would talk more to my mother in law. I was like, they came from me and they are mine and those appointments always felt ugly and uncomfortable but my mother in law never put that across to them."

The act of 'labelling' and placing limitations on children with special needs was frustrating for one whānau member. They believed that every child should be treated

as an individual rather than preconceived expectations being placed on a child due to a diagnosed disability.

"... my girl's disability comes in all different stages so I just wish there was somebody that just made that time to know the child rather than this is what that child is going to be like right now so this is what we are going to be doing. I'm like, how do you know?"

Overall, the common belief was that disability was not a disadvantage and a child with a disability will still learn and thrive alongside their peers, within a strong and supportive whānau environment.

"...we do believe that she is just like the rest of the kids because she just wants to be like everyone else but just at the level she's at and she is making progress and the expectation is that she will learn."

The key themes that have emerged from this discussion topic are as follows:

- whānau have high expectations for their children;
- whānau want them to be included and accepted within the school context;
- experiences with external support providers and specialists can be frustrating because of clinical approaches.

Current Education Support Structures

Discussions were conducted with all participants in relation to the support and provisions available in the respective kura. This discussion would allow the researcher to gain an insight into the various models and support systems in place as well as the effectiveness from the perspective of each participant from all three groupings.

Kura initiatives and support

Kaiāwhina/teacher aide support.

One Māori medium educator identified the support they receive from Resource Teachers of Māori (RTM).

"The first one that comes to mind would be the RTM's, Resource Teachers of Māori, and I think that would be my biggest support outside the kura."

One educator referred to the importance of teacher aids (kaiāwhina/tauāwhina) in supporting children with special needs.

"...our kura is very adamant in providing each special needs child with their own tauāwhina (kaiāwhina)."

Many whānau participants also identified the important role a teacher aide provides and in many cases the teacher aide was the most important part of the equation in regards to supporting a child with special needs.

"...what I found hard was finding a teacher aide to come in and be with her because we only got 7 hours a week to come in and be with Kōtiro and what do you do in those

other times, you know? I found it really hard then for like both of us working and it's not like she stops being a special needs kids after those 7 hours. It was really hard because like Kotiro would be in my classroom and I had to teach other children too but she needed that one-on-one and I couldn't give it to her."

In addition to the role of kaiāwhina, one whānau participant made reference to the importance of the kaiako or teacher in supporting children with special needs.

"I think it would have to be her teacher, they are the ones who are with her 6 hours a day."

Another educator identified a school wide approach to learning and teaching called 'Tuakana-teina' and the benefit it has for children with special needs. According to Royal Tangaere (1997) the concept of tuakana/teina is derived from two principles: whanaungatanga and ako. Another way of looking at this is where the notion of learning/teaching is shared, supported and collaborated. Roles can shift where in some cases the adult 'teacher' becomes a learner (teina) and the students become the 'teacher' (tuakana).

"…tuakana-teina I guess. I class the kids as part of the support system so yeah. And the kids use to scrap over her when she was here you know, who was going to look after her."

The importance of developing individualised programmes for all children was also discussed.

"...even though we have low numbers in the class its multi-level and they are all kind of on an individual programme, each of them."

Barriers to gaining support

Many participants, both whānau and educators, spoke of their frustration seeking external support from Special Education Services, as gaining suitable levels of support was often problematic and challenging.

"Special Education or GSE, whatever they are called (they keep changing their name), they do have some input but I think they are more of a 'let's drive it and let everyone else do the work' and that pisses me off because at the end of the day they get the credit for it."

This frustration varied across different geological areas as some Special Education regional offices did have suitable support from Māori specialists but schools found the extent of support increased over time and with significant effort. For others, they had simply given up on external support and developed their own systems.

"...we've got a really good established relationship with our Special Ed local office. That relationship has developed over time and I know from my own personal experience from dealing with them, it was quite frustrating at the beginning because support seemed like it was taking too long and there was a whole process and the whole system seemed to be more of a barrier than it did assist to begin with so I've gotten over that because we eventually did get support."

The lack of importance placed on the child and their whānau was also identified as a result of not being able to access external support from the Ministry of Education: Special Education (SE).

"It was always the child and the whānau, yeah the whānau I have really felt on a number of occasions were just part of the group you know and never right up there, right in the top, in the centre with the child and whānau…what's really important is that child and their whānau and the progress."

Not having access to specialists who are able to speak te reo Māori was also a concern and created a barrier for the majority of the Māori medium educators who participated in this project.

"They (SE) don't take on the nature of Tamaiti's learning and that she is in a Māori medium class and it's just like banging your head against a brick wall and it's like the language therapists will come in with a little Talk Board (language support device) and this is how we are going to teach her how to talk but it's in English!"

"Well they come but they don't speak Māori and if a tamaiti, if that's their language of instruction and that's their language at home and it's a language that we are supporting and just because a tamaiti might have needs it doesn't mean to say they should be treated any differently in terms of language so I think that's our biggest downfall is not having enough Māori speakers that are adept and that are able to come into the kura environment because often what they will do in terms of the

Ministry is send a brown face thinking that will suffice and that's not always the case."

The overall theme that emerged from this discussion topic was the need for SE to improve the support they provide within Māori medium contexts as most settings were devising their own approaches to supporting children with special needs due to this incompetence/ lack of support and perceived incompetence. Current provisions were insufficient to the needs of children who were educated within a Māori medium context.

This participant identified a common challenge that many whānau and education settings have in regards to providing support for children with special needs as each child receives a specified number of support hours each week, sometimes referred to as a 'one size fits all' approach. Once these hours are used then the expectation is that the educational setting will fund any remaining support hours needed but this is not always feasible and can create many challenges for a setting when a child with high needs does not have one-on-one support. Fortunately once this child moved into kura she was able to access more support hours and had a full-time kaiāwhina.

"You would think that in all schools they would know what to do with a child with special needs. I found it really hard at Kōhanga I must say but now it has taken heaps of weight off my shoulders because they never fully understand how I was feeling like one time I had come in and she was laying on the ground with all the tamariki running around her. I was like 'I need someone with her all the time'. And like at the

kura I was like what about when Whaea M (teacher aide) goes on her breaks can I apply for 2 kaiāwhina for her? Because she needs one-on-one all the time…".

The importance of ensuring a child is adequately supported was paramount for this whānau member and they often felt frustrated and even anxious about their child and their support needs.

Inclusion within a kaupapa Māori setting

For most participants, the importance of the whānau atmosphere that kaupapa Māori education settings provided for their child with special needs was paramount. Ensuring their child was in an accepting, inclusive environment was extremely important and was seen as an advantage that kaupapa Māori provides in comparison to mainstream settings.

"Most of them there are all her cousins but even the new ones there, they knew she was different and they knew that they had to be careful around her… that's what makes a difference aye is having that whānau and the kids. They might know that she has different needs but at the end of the day she is just Pare."

Of high importance to all whānau participants was ensuring their child was amongst others who genuinely cared and prioritised their child's wellbeing and learning. This was a distinct feature present within a kaupapa Māori learning environment and not always evident within a mainstream setting. The key themes that have developed in this section focusing on current education support structures include:

- the vital role of the kaiāwhina and teacher;
- the effectiveness of kaupapa Māori based pedagogy such as tuakana-teina;
- the need for individualised planning and programmes for all children;
- barriers exist when seeking support from external agencies such as SE:
- Māori medium settings are whānau focused and inclusive.

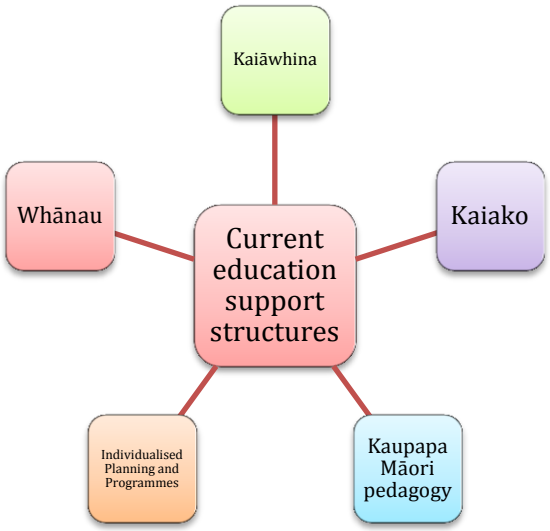

Figure 6: Current Educational Support Structures

Meeting the needs of children with special needs with a particular focus of language development

A key area of focus for this research project is language development and access to first language for Māori children with special needs. As outlined in detail in chapter one, access to language has been a challenge for Māori since the arrival of the Pākehā settlers and this has a lasting effect on the current state of te reo Māori to this day. Māori children with special needs are further disadvantaged to some extent as this access, within the education system, can be problematic and somewhat challenging.

Peer relationships and language development

One school identified a particular focus on peer relationships and interaction to support the language development of all children, but particularly those with special needs and language delays.

"With Kōtiro, what's really needed in our classroom is one or two or three of them will just get up and go over there, go by her and just start interacting with her, speaking with her and it's that interaction that is so important."

Inclusive approaches and individualised planning for all students

A common view from all participants was that meeting the needs of children with special needs was the same for all children, as individualized planning and programmes were standardized across the kura.

"Children with special needs are provided for in the same way that any other child is. All children have their own individual needs and planning".

This view identified the inclusive nature that many kura provide with very little differentiation between meeting the needs of the classified child with special needs and any other child within the kura.

Resources for learning and teaching

One kura had a particular focus on language development for children with special needs and accessed support from a RTM who developed a Māori specific assessment tool, as the only other tools available were in English.

"Whaea C said I am going to go ahead with what I have got and she was adapting a few programmes because her skills are very much literacy… in the end we just got so frustrated waiting for Special Education and the fact that Māori was his (the child's) first language and there is no point assessing him in English."

Accessing Māori specific learning tools and resources has been identified as a huge barrier in supporting children with special needs in Māori medium settings.

"We try to be creative because we do believe that she is just like the rest of the kids because she wants to be like everyone else but just at the level she's at and she is making progress, the expectation is that she will learn and then it's a matter of putting resources together in te reo because there isn't any."

The key themes that have been identified in regards to meeting the needs of children with special needs and language development include:

- the importance of peer relationships for language development;
- the effectiveness of individualised planning and goal setting for language development;
- the need for more access to suitable resources to assist with language learning in Māori medium contexts.

Figure 7: Meeting the needs of children with special needs and language development

Communication with whānau

Whakawhanaungatanga (building relationships) is a critical whānau function that contributes to human potential and to successful engagement outside the whānau (Durie, 2006). A vital component of relationship building is effective communication between the learning environment and the whānau.

Kanohi ki te kanohi

When educators were asked how they communicate with the whānau of a child with special needs to ensure their goals and aspirations are met within the educational

setting, the majority of participants indicated the importance of kanohi ki te kanohi, or face to face interactions, as being most successful and effective.

"I guess that day to day, kanohi ki te kanohi that's always good because it's something that's popped up and because we are seeing each other on a daily basis, you know, morning or afternoon or at least one of those times there's always time. It's always in passing but its kind of enough to give that opportunity if there's a question, just ask."

"Definitely it is time, making time maybe before or after school…because that's the only way our relationship will develop is by taking the time for kanohi ki te kanohi."

"There is also that open door policy, the informal communication is usually the best form of communication - the stuff after school you know, touching base kanohi ki te kanohi."

"…we communicate all the time. She (teacher) touches base with me, what's happened in her day and she's telling me if there is anything new happening because sometimes she comes home and I think - where did you get that from?"

Communication and relationships with SE

One participant felt that SE needed to prioritize the importance of communication and relationships with whānau and teachers they work with.

"...there is a whole lot of people working in Special Education who don't understand how to form relationships with people."

This was further emphasized by another participant who felt that more time needed to be put into relationships, rather than just assessing a child with no prior knowledge of the child.

"...how can they (SE) assess a child in half an hour? If you want to work with a child you have to build up a relationship first."

Individualised programmes and planning

Other educators and whānau participants identified the importance of Individual Education Plans (IEP), as this was an opportunity to sit together with whānau and discuss the learning outcomes and future direction for the tamaiti.

"We often verbalise but there is all the paper work too. Like the IEP and the planning and we look for Mum's feedback. I think we communicate well."

"Well of course there is the IEP."

"We have IEP hui every term with the whānau."

Kaiāwhina role in communication

The vital role that the kaiāwhina/pouāwhina (teacher aide) plays in regards to communication and relationships with whānau was also identified.

"I think for this situation my pouāwhina has actually been providing that role better than I have (as the teacher). My communication is usually via the pouāwhina."

One teacher aide addressed the importance of the relationship they have formed with the tamaiti beyond the classroom and how it supports effective communication with whānau.

"I always catch up with Mum and let her know what we are doing in class and I do respite care as well so carry it through there. We are not working in isolation."

This section focusing on communication with whānau has highlighted the following key themes:

- kanohi ki te kanohi is an effective tool for communication;
- individualised planning and programme development is a key opportunity for communication and collaboration;
- more effort is required from SE in regards to communicating with whānau and relationship building;
- the vital role that the kaiāwhina play in communicating with whānau.

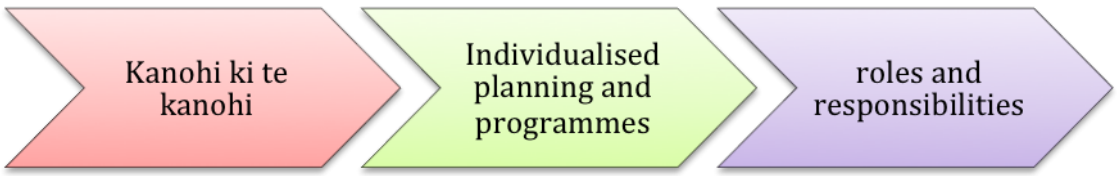

Figure 8: Communication with Whānau

School-wide policy or philosophy in regards to children with special needs

Reviewing individual kura policy and philosophy was a point of discussion and it is policy that drives action within the setting. Policies help define rules, regulations, procedures and protocols for schools. All of these are necessary to help a school run smoothly and safely and ensure that students receive a quality education. Policies of particular importance to this project were those relevant to children with special needs.

Te Aho Matua

When participants were asked to indicate whether they were aware of a specific school policy around supporting children with special needs, most believed there was no need for specification or 'labelling' of children with special needs as the philosophy of kura was inclusive of all tamariki.

"...our charter incorporates the value of all tamariki so I guess in our charter it does and I report against it in my tumuaki report to the whānau and the Board so in terms of there being an actual policy, I guess Te Aho Matua is it really because for us he kakano i ruia mai and that's it at the end of the day. There is nothing in Te Aho Matua that says, it doesn't even mention 'hauā'. Te Aho Matua doesn't even mention it you know so he tapu te tangata ahakoa ko wai and that's it at the end of the day and there is just no two ways about it and in terms of accessibility and that you're governed by ture (rules) when you are building schools and that, so you know that's just doing the business. But in terms of an actual policy and why should there be one even? I just don't get why there even needs to be one really aye. I guess that is the short answer."

This quote highlights the essence of this research and the natural inclusiveness that is present within a Māori medium framework. The absence of the need for a specific policy is emphasised. The differential and segregation that can appear through a 'labelling' system is seen as unnecessary when working within the tradition of a kaupapa Māori framework.

Every participant made reference to *Te Aho Matua* which is the foundation document of kura kaupapa Māori and it provides a philosophical base for the teaching and learning of children and provides policy guidelines for parents, teachers and Boards of Trustees in their respective roles and responsibilities (Te Rūnanga o ngā Kura Kaupapa Māori, 2008).

Support provided to teachers in Māori medium settings

In addition to the support provided to children with special needs, of vital importance is the support and professional development available to teachers who have the important role of ensuring the needs of all students are met within the classroom.

Literacy support

Participants varied in the type of support provided within Māori medium settings but literacy support was the area that was deemed as needing the most support from external providers.

"...literacy is a biggie for me because if they don't hop on the literacy waka they won't access anything from there on, anything other than ā-waha stuff and that's not really going to serve them well."

This educator believed that without a strong literacy base, effective learning would not take place across other areas of the curriculum. Ensuring learning is appropriate to the context and prior knowledge and experience of each individual child was also identified as a key component to success.

"The other thing that is really important is the experience base of some of these children. You have got to be alert of whether theres an experience base or not, as you can come in with assumptions but you have got to be alert to the signs that maybe this little one doesn't actually connect to what you are all about and then track back and provide it. I am just kind of trying to prompt teachers as to whether this is in their world or do they have enough language to talk about it and I am also of the opinion that it is important to acknowledge all the resources that the child has to bring to the task so if they have got an oral platform in another language then it is important to use that language to help scaffold the new language on to it."

This participant also identified the challenge that many teachers face in Māori medium education with students who are not first language Māori speakers and they have a stronger base knowledge in another language, usually English. The strategy of scaffolding was discussed as an effective approach in supporting second language learners as many teachers in Māori medium are reluctant to use English to assist the transition to te reo Māori.

"...it is really tricky and some Māori medium environments will embrace that theory more readily than others and it all depends on your classroom management. You see the fear if you introduce reo Pākehā or use reo Pākehā as the kaiako that suddenly it is going to run away on you and it will if you don't carefully manage it, and then you immediately go back to Māori and stay in Māori. It's just about that intuition of sensing and connectedness of understanding around the conversation and I am just talking about oral stuff and if you sense this tiny lag or a wee bit of distance then all you have got to do is just use one word to scoop them back in and connect them back in again and away you go. And you can keep doing that, you just scoop them in and it only takes one word often but it's really important to keep the little ones that don't have a good platform to stay in Māori and to stay connected in Māori. They have a right to stay connected you know and if they have resources to connect them then I think that you are not being professionally responsible if you let that keep disconnecting and say 'oh well a tōna wā.' No! Now is the wā and catch it."

Reading Recovery in Māori Medium

The development of reading recovery for use in Māori medium settings was also discussed by a participant as being a need within kura to support literacy learning across the curriculum. This participant had improvised and developed their own method of adapting reading recovery to suit Māori medium settings and was piloting a programme in a kura kaupapa Māori.

"...I am also very interested in (reading recovery). I did some reading recovery training because we all know there's no reading recovery available in Māori medium yet we do have struggling readers so go and figure that. In mainstream that would just be not acceptable, it would just not go down."

The key themes that emerged from discussion focused on support provided for teachers in Māori medium settings included:

- the need for literacy support across all levels;
- supporting students who are second language speakers of te reo Māori;
- the need to develop an effective reading recovery programme specifically for a Māori medium context.

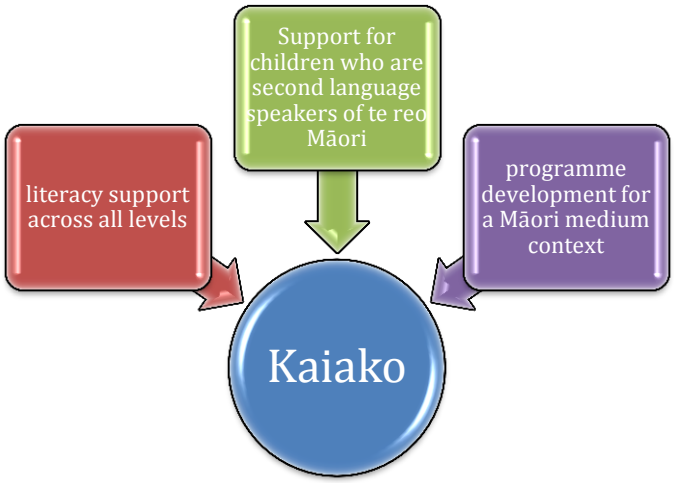

Figure 9: Support Available for Teachers

Support required for teachers and educators of children with special needs within a Māori medium setting

Discussions were generated in regards to the transition and enrolment process for a child with special needs and the immediate support required at the onset.

One participant did not see any difference in their chosen approach when supporting a child with special needs in a Māori medium setting.

"Probably the same kind of approach. When a child presents with a particular type of need I try and find out about their background, their whānau and I try to do the research around what the child brings. If there has been a 'label' assigned to their

need I will go on the net and read the research around that and try to come to some conclusions of my own of what we might be seeing in this child. I make sure I get research that looks at different types of angles and research that has a bit of a tautohe as to what the mainstream might be saying. I try and get the wider picture, I don't just read one article and go oh ok I have got it."

This participant identified the importance of getting to know the individual child and their whānau and trying to understand the best approach to support them. Having a critical view of research in regards to 'labelling' children was also identified as an important factor and an effective approach for teachers to follow.

Assessment tools for children with special needs

Another participant, an external education support worker, had developed an assessment package that was specifically targeted to assist students with special needs in regards to motor skill development, as there currently are very few assessment tools for use in Māori medium. This was often the case that teachers in Māori medium had to improvise and use mainstream English medium resources that were not always suitable. This educational support worker saw this need and responded to it with some great success.

"...we developed, well we looked at the PMP, the Perceptual Motor Skills Programme, which I had done when I was, because I am early childhood trained as well. So in my early childhood training we did a lot of that kind of whole body stuff and it helps prepare children for learning. I did a PMP course many, many years ago and can remember how powerful it was in terms of what we implemented into the

setting around body movement and our agenda for what we were doing wasn't just play, we knew the benefits and she (colleague) said 'I have got a PMP screening tool that proposes it can give you a pretty good measure on the child's readiness for formal learning'. So I said 'oh good! Could I please?' and she gladly handed it over to me and explained it to me. If I came across things that I didn't understand I would say 'I'm not sure about this, how do you implement this bit?' and she went through the whole thing with me and I looked at it and I went and remodelled some of it because some of it was language based so I had to think, what would we do here in Māori instead and what's reasonable to be expected of these children from a socio-cultural perspective? There were some elements of the test that I thought were so Eurocentric that you wouldn't go there but you know there were easy replacements so you don't have to get hung up on it. Making it work is pretty easy really so I remodelled that and I have used that quite a bit. When I first get a child in I will often take them through that and it shows me all sorts of things."

The key themes identified in this section include:

- the importance of relationships for effective transition into a new learning environment;
- the need for effective teaching and assessment tools specifically for use in Māori medium settings.

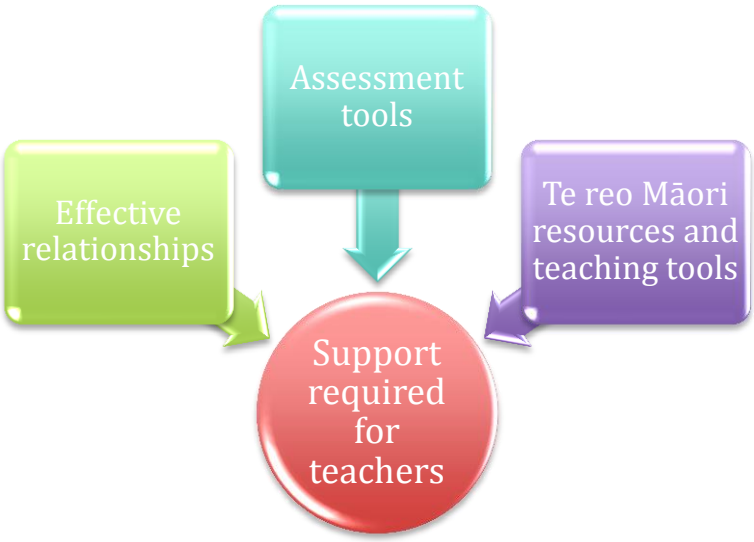

Figure 10: Support Required for Teachers

Meeting the educational needs of the child

The researcher was interested in identifying specific approaches that both educators and whānau practice in their kura to ensure the educational needs of the child are identified, and also so that strategic planning or goal setting takes place to ensure these needs are met within the participating kura.

Individual Education Programmes

The process of Individual Education Programmes (IEP) was identified as an effective way of setting goals and ensuring the educational needs of the child were being met and evaluated. Most whānau were not at all concerned about the educational needs of their child, as language was the most important aspiration for many and ensuring their child with special needs could communicate in te reo Māori was paramount.

"It would probably be to be able to sit there and have a conversation in te reo… like mihimihi, pepeha in the mornings"

Intergenerational language transmission

One whānau participant identified intergenerational language transmission as more pertinent to encourage and foster with a child who has special needs. This requires a commitment of the home in ensuring the dominant language used is te reo Māori and that parents and whānau continue to speak and use the language as a key means of communication.

"It (Māori) used to be the only reo I spoke at home because that was my way of keeping my language alive but especially for Kōtiro its probably 100% with her but with my boys not so much."

For Māori and many other minority languages, intergenerational language transmission is the key to language revitalisation of the indigenous language that is in a state of decline (Te Puni Kōkiri, 2014).

The key themes that emerged in this section focused on meeting the educational needs of the child and they include:

- the importance of individualised planning and teaching;
- building the language base of the home and whānau to support the language development of a child with special needs.

Figure 11: Meeting the Educational Needs of the Child

Support for whānau of children with special needs who are educated in a Māori medium setting

Discussions were generated with whānau participants to gain an insight into support that they receive from their perspective kura in regards to meeting the needs of their child who has special needs.

Whānau focused and inclusive environment

Many participants believed that Māori medium education provided a supportive, flexible whānau base and their child was totally accepted and included in all aspects of the setting.

"Kōtiro became part of the furniture there and I think the best thing about the Kōhanga experience was that they did allow that lenience whereas I couldn't have imagined that at a daycare or something. I am studying now but that was just the difference between where I was for 14 years and what bicultural cultural practices that we can implement, the whānau atmosphere, because she was just part of the furniture."

This acceptance had hugely positive outcomes for the child as they were simply just like any other child and loved unconditionally by educators and staff as well as the other tamariki.

Negative attitudes from professionals

One whānau participant spoke of being discouraged by health professionals and other support services, in raising a child with special needs with te reo Māori as their first language.

"One time a speech language therapist told me that speaking te reo to her would not be a good idea as she needs to be able to speak English first. She told me that sending her to a kura would be too hard because they would not know how to look after her there."

This misconception was not uncommon as other participants were also told that support would not be available for their child if they went through Māori medium education.

Importance of relationships

Forming strong relationships with whānau and ensuring effective communication takes place was identified as an important factor for participants in ensuring whānau felt that they were supported. One educator spoke of how she felt Special Education Services needed to focus more on relationships, as this was often overlooked and led whānau to feel unsupported and dissatisfied with their services.

"…there is a whole lot of people working in special education who don't understand how to form relationships with people."

The importance of relationships in education and developing a partnership between whānau and the kura is fundamental in the educational success of all children.

Accessing resources

Sourcing support for resources to assist with learning and teaching was a challenge for one whānau participant who had to raise her own funds to purchase an iPad to support her child's learning in the classroom, as the application process was lengthy and difficult.

"I'm fundraising at the moment for an iPad for Hine because I refuse to wait for 6 months for the application to go through so we have already raised $200 over the last 3 days and we will just buy a second hand one but she will have one by term 4. So that is our mission over the next month. We are at the market tomorrow busking to get her $500 for a second hand one."

From this section, which focused on support for whānau of children with special needs, the key themes that were generated from the data include:

- the importance of a whānau centred, inclusive learning environment;
- the need for specialist staff and health professionals need to understand the importance of language and culture for a child with special needs;
- the importance of relationships and collaboration;
- being able to gain access to appropriate learning tools and resources to support a child with special needs in a Māori medium setting.

Figure 12: Support for whānau of child with special needs

Me aro tātou ki hea? Future directions for special education in Māori medium settings

Discussions generated during the interviews provided the researcher with insight into the current state of provision for Māori children with special needs who were participants in this project. Within the realms of kaupapa Māori research, a key goal is succession and goal setting to ultimately improve the lives of Māori across all areas and sectors. As part of a strategic planning approach, the researcher identified barriers to be the basis of the analysis and problem solving process to ensure this positive outcome is sought at the conclusion of the research project.

The discussion around areas of concern was key to identify these barriers and the development of a strategic plan for future advancement.

Educators' Concerns

For most participants identifying areas of concern was a topic that sparked much discussion, as every participant believed that more needed to be done to support children with special needs within their particular settings.

Collaboration

One participant identified the need for more collaboration and preparation to take place prior to the arrival of a child with special needs to ensure support structures are in place for an easy transition.

"...prior to children arriving at kura that the whole process around providing support for the child in readiness for primary school or even readiness in high school, whichever those transitions are, that the process of putting things into place is started a lot earlier. Probably the only one concern that I have is if we're receiving somebody with special needs then we're proactive earlier in organizing support and what that would look like, what we'd need to put in place, what that would mean in terms of teacher placement, placing the right teacher to have that child so whether that would mean switching teachers around, all that kind of management and suitability."

A further suggestion was that a more collaborative approach could be adopted as the current structure of the education system, and more specifically SE does not allow for this collaboration and this made one participant very frustrated. This participant also suggested the strategy of internalising support.

"We all need to work together with the expertise that we have got and bring to the table. Let's put it all together but even asking for very specific help has eventuated in nothing and in the end you think well, this is a waste of time. I spend an hour meeting with you and I get nothing from it, you don't come back and do the bit that you say you were going to do and I have just wasted an hour, I don't have an hour to waste. So people are disadvantaged because of the structure, it's a structural thing. The systems that are in place don't allow these service providers to be internalized within the setting. If they could move the people into the setting then we would see a big difference and I think that they should be moved into base schools like RTM's are. We are in a base school and we are connected to at least one school."

Te reo Māori proficiency of specialist teachers

Another common theme was the lack of adequately skilled te reo Māori speakers available from SE to work in a Māori medium setting. This caused much frustration from many participants and ultimately led to some kura not requesting support from SE, as staff were not adequately skilled to work within a total immersion environment.

"I think the dominant thing for me is the frustration of being in a Māori immersion setting and its just not working. It's probably the same old story but it's just so hard to access the type of support and resources that she is entitled to but within the context that she's learning in. Not just because of the language but also the cultural and tikanga and everything. I kind of find that we just get on with it ourselves."

The existence of a number of barriers continues to make the task of gaining support for a child with special needs in a Māori medium setting continually troublesome to the point where some teachers no longer seek external support.

"We have language barriers, cultural barriers, all sorts of other barriers also getting in the way of that kind of ineffective support which renders as virtually useless."

The importance of the child

One participant continued to emphasize the importance of the child and forming a relationship to ensure successful learning and teaching. This participant believed that the current approach from SE does not allow for this relationship building and is ultimately ineffective.

"...that connection with a child is incredibly important and my experience of the people who provide special needs support, the external support services don't cover this. Special needs support has to be an internalized service to be of the best benefit for the child, that's if you are working with the child and the teacher. You see special needs services that come in on from an external basis they come in really to work with the teacher. They observe the child but they never really connect at a deeper level with the child to, I think, make really good decisions. They come in and sit in on an IEP and listen to the kōrero and try and call a few shots on that basis and go away and we don't see them again until the next IEP and so the actual support manifesting into anything worthwhile at that basis doesn't occur."

This quote emphasizes an important concept that is emerging from this project, which is the importance of developing an internalized service within Māori medium

education settings that is driven and delivered by appropriately skilled and experienced educators who have more focus on the overall wellbeing of the child. Current external support providers are ineffective and there is a need for change.

Relationships

A concluding statement from one participant summarized the thoughts of many in regards to the importance of developing effective professional relationships and a need to move forward for the betterment of the child.

"...people in those positions (Special Education) are feeling constantly threatened from Māori medium, even Māori are, right across the board. There seems to be this perceived real threat but we try real hard to be open and accommodating but on the other hand we have expectations of a professional service being delivered to these children and they don't seem to be able to deliver on that and the relationships break down and it's all over. You may as well start with someone else rather than try to repair that in my experience, because they very quickly become sensitized to anything that they perceive as criticism and the stonewall comes up again very quickly and we haven't got time for that."

This final section, focused on areas of concern for educators has identified the following themes for analysis:

- the need for more effective collaboration from the transitional phase of a child with special needs entering a kura;
- the dire need of te reo Māori proficiency of specialist teachers;
- more importance placed on the child;
- the importance of relationships for learning.

Figure 13: Areas of concern for educators

This chapter has provided the evidence and data to allow the researcher to analyse the findings in the next chapter and develop key themes with the overall goal of creating a revolutionary approach to supporting Māori children with special needs who are educated in a Māori medium context.

Chapter 5 - Analysis

Koia kāore nei e rapu

Tē kitea

S/he who does not seek

Will not find

This project set out to explore the experiences and perspectives of best support options for Māori children with special needs who are educated within a Māori medium context. The participants reported a range of issues that creates barriers for this key group of students to thrive within their learning context, with the majority of these barriers due to a lack of adequate specialist support to cater to and deliver within a Māori medium context. This chapter will consider these findings alongside existing research, policies and practices. Suggestions for changes and a transformation of policies and practices are also provided. A summary of research limitations and suggestions for future research directions are also included.

The format of this chapter will follow the model used in Chapter 4 that has been adapted from Moana Jackson's 'Components of Bravery' (2011), that he argues as fundamental to fulfilling the realms of kaupapa Māori theory, that will be discussed in more depth in this chapter. The foundations section of this model has been provided in Chapter 3 and it provides the theoretical and historical antecedents of this project. The adapted components of bravery that will be used to provide the framework for analysis are:

- Kei hea tātou? The current position of special education provisions in Māori medium settings
- Me aro tātou ki hea? Future directions for special education in Māori medium settings.

Through the data collection process a number of key themes have emerged that provide the basis for discussion of this chapter, with links made to literature and current educational based theory. It became evident to the researcher that, despite the wide range of participants from different Māori medium contexts residing in varying geographical areas throughout Aotearoa, the similarities of experiences and frustrations were in many cases undeniable. The key themes that emerged were as follows:

- The visibility of kaupapa Māori perspectives
- The significance of kaupapa Māori ways of working with Māori children with special needs in a Māori medium setting
- The urgent need for kaupapa Māori service delivery pathways.

These themes will now be explored and considered alongside existing knowledge/research/policy and practice in more detail.

Kei hea tātou – The Current Position of Special Education Provisions in Māori Medium Settings

Can a mainstream model of provision be successfully applied within a Kaupapa Māori Context?

A key frustration that emerged from many research participants in the project was the 'inability', or possibly even 'unwillingness', of SE to provide and adapt support interventions to suit a kaupapa Māori context. This frustration is clearly evident in the following statement:

"Well they come but they don't speak Māori and if a tamaiti, if that's their language of instruction and that's their language at home and it's a language that we are supporting and just because a tamaiti might have needs it doesn't mean to say they should be treated any differently in terms of language, so I think that's our biggest downfall is not having enough Māori speakers that are adept and that are able to come into the kura environment because often what they will do in terms of the Ministry is send a brown face thinking that will suffice and that's not always the case."

Often what was expected was that teaching staff from the kaupapa Māori context would have to make adaptations to their approach in order to meet the needs of the external SE staff, who lacked knowledge and expertise in te reo Māori delivery. As stated by the Ministry of Education (2012) very few specialist staff are able to work in Māori medium settings and this impacts on our overall ability to deliver culturally

appropriate services to Māori learners with special education needs/disabilities. This statement is ultimately admitting the failure of SE in providing adequate services for Māori children with special needs in Māori medium settings.

Assessment tools were based on mainstream approaches and delivered in English to a child whose first, and in some cases only, language was te reo Māori, and whose learning environment was solely te reo Māori based. This approach to service delivery has been going on for many years to the point where this is the norm and many participants no longer chose to seek support from SE and decided to develop their own approaches suitable for a kaupapa Māori context that was delivered by Māori, for Māori with the overall empowerment of Māori the top priority. According to Durie (2012), one of the difficulties that Māori have discovered over the last 20 years is that the kaupapa Māori approach needs time, energy and understanding. Furthermore, Durie (2012) believes that the best we could hope for really is not that teachers or doctors or social workers all become kaupapa Māori experts, but they know when they are out of their depth and can initiate a call for help and strategize to seek a solution. This ultimately is an outcome of this research project; to provide a strategic framework to allow SE and other external support providers who work with Māori children with special needs in a kaupapa Māori context as what is required. It appears a total overhaul of the current system at a structural level is needed to ensure we no longer accept the demise of what is ultimately a right that is not being fulfilled. This research project also attempts to provide a platform to accept that they are out of their depth and an avenue to pursue to seek appropriate provision to support these learners who are otherwise not adequately being provided to. The other message is that it is not just about the practitioner being aware, but also a Māori client, patient or student saying "I'm pretty comfortable with my Māori side, what I need is a particular skill

from someone else" (Durie, 2012), a theme that was strongly conveyed by the participants in this project.

How do we work with Māori children with special needs in a Māori medium setting?

This section will provide a discussion in regards to how we strive to develop effective provisions for Māori children with special needs who are educated in Māori medium settings. Evidence gathered through the interview process will provide the basis of discussion with links made to theory provided. Identifying the current 'barriers to success' will be highlighted with solutions or strategies developed.

It is important to note that research to date on Māori children with special needs, although sparse in many cases, is particularly bereft of the differing perspectives where the child is educated within a Māori medium setting. As discussed in the literature review chapter, Bevan-Brown et al. (2015) provided insight into working with Māori children with special education needs in their book, but this was from a mainstream perspective, working with Māori children who attend English medium education. Although few parallels can be drawn such as the importance of collaboration with whānau and having a cultural awareness and responding to this within the educational context, ultimately the needs of the Māori child educated within a Māori medium setting, the particular area of focus of this project, are somewhat different. Very few researchers have touched on this particular area and the impacts that language, culture and being a minority, firstly as Māori, secondly

educated within a Māori medium context and thirdly having special needs, have on this specific group of learners in New Zealand schools.

Inclusive Education Practices and Kaupapa Māori Settings

Participants in this research project identified the inclusive nature of kaupapa Māori contexts through their, at times, total lack of awareness of any particular differentiation towards a child who happens to have special needs. This, in turn, highlights the extent of inclusion, as the child is accepted for who they are with very little, if any, relevance on ability or disability. When the question was asked in regards to whether the school had a policy around children with special needs, the answer was a unanimous 'kāo'. There was no need to have a separate piece of documentation stating how children with special needs will be supported as it is clearly stated in *Te Aho Matua.*

Evidence from this project suggested that Māori medium settings are direct examples of inclusive contexts. One participant expressed this in the following statement:

"Children with special needs are provided for in the same way that any other child is. All children have their own individual needs and planning."

The difficulty emerges when faced with external support providers such as SE. As identified above, criteria to source resources and funding to support children who have a defined special need are devised from a deficit, 'one size fits all' approach with a list of criteria required to access different levels of funding and resourcing

dependent on the ‘extend of need’ of the child, also known as the medical model. One such model, as outlined in Chapter 2, is the Ongoing Resource Scheme (ORS). This requires students to be assessed under different criteria with nine criterion in total, and if eligible, receive additional staffing allocations and operational grants, which are paid directly to the school. For some children with special needs this process is not so clear-cut and can be hugely degrading for the child and their whānau.

The Vygotskian approach to inclusive classrooms

This one size fits all approach goes to the heart of what underlies the problems with Western approaches in psychology, first unpacked by Lev Vygotsky (1924-1934) with his shift to a more social model of disability and individualisation. The Russian educational psychologist’s theories on methodology in special education, or what he described as defectology, and psychology have remained relatively unknown outside Russia to this day. In most situations, a child with a disability is considered to be either an underdeveloped or developmentally delayed child, or a regular child lacking physical or sensory organ (Rodina, 2006). This deficit is measured by quantitative means, an approach Vygotsky challenged, as he preferred to highlight the qualitative uniqueness of the development of a child with a disability. Likewise, participants in this study said, in accordance with a kaupapa Māori view in regards to disability and inclusion, every child has a role to play in the concept of whānau and a child with special needs is no different. Their role may be adapted but they are still expected to contribute and to participate in all areas of life in their own individual way. Children are viewed based on their individual skills and interests, and what they can do rather than what they cannot. This, in essence, is what makes a kaupapa Māori learning

environment so unique and beneficial for children who have special needs, as this approach to whānau and inclusion happens so naturally.

Vygotsky developed a methodological framework for special education and psychology, with relevance for contemporary practical work with inclusive education. In Russia, Vygotsky's works in the field of special education and psychology have been crucial for the establishment of methodology in special educational practice (Rodina, 2006). According to Vygotsky, the main goal of special education is not only to compensate for primary defects through facilitation and strengthening of intact psychological functions, but mainly to prevent, correct, and rehabilitate secondary defects by psychological and pedagogical means. Furthermore, Vygotsky defined a 'primary defect' as an organic impairment such as deafness or blindness whereas a 'secondary defect' refers to distortions of higher psychological functions due to social factors. In other words, less focus is required on the 'labelled' or 'diagnosed' disability of the child (the primary defect) and more focus on the psychological functions such as building relationships with peers, social and cultural development and enlightenment - an approach that is not currently executed through current provisions in SE. Vygotsky also believed that what was needed in the field of special education was the creation of what he called a "positive differential approach", that is, the identification of a child with a disability from a point of strength, rather than deficit (Gindis, 1995).

Vygotsky believed that the effectiveness of rehabilitation greatly depends upon the adequacy and timeliness of the methods used in educating the child. The focus of the compensation should be the intensification of cultural enlightenment, the

strengthening of the higher psychological functions, the quantity and quality of communication with adults, and the social relationship with a "collective" (an organized group of peers) (Gindis, 1995)**.** In addition, Vygotsky believed that special education should not be just a diminished version of regular education, but a specifically designed setting where the entire staff is able to exclusively serve the needs of the individual child with a disability. It should be a system that employs its specific methods because students with disabilities require modified approaches and tools to compensate for their particular disability (Gindis, 1999).

Removing the Barriers

A number of participants in this project identified existing barriers, which they believed hindered their ability to gaining support to ensure they were able to provide for the learning needs of a child who has special needs and is educated within a te reo Māori speaking and learning context. This section will provide a theoretical discussion as to how some of these key barriers could be removed to allow for more access to provisions and current support structures that exist within the current education system. The areas to be discussed are:

- The importance of relationships;
- Te reo me ōna tikanga proficiency for specialist staff;
- Access to appropriate tools and resources in a Māori medium setting.

The Importance of Relationships

A key area identified in this project is the importance of developing effective relationships and working in collaboration with others including the child, teachers, and support staff as well as the whānau. Many participants in this project spoke of

their frustration and the lack of acknowledgement placed on the importance of the role of the whānau in the learning and aspirations of the child.

"...there is a whole lot of people working in Special Education who don't understand how to form relationships with people."

This was fulfilled on a 'tokenistic' level with the development of formal meetings to discuss goals and future steps by way of IEP (Individualised Education Plan). Often though this was seen as lip service as little effort was made to actually form effective relationships with whānau and staff within the learning environment. On some levels, there was an aspect of hierarchy whereby SE placed them on a different level to the child, the whānau and the staff of the learning environment. This is obviously counter-productive and a further example of a Westernised model of operation. Of vital importance however is the central role that the child has in the equation for successful provision, as this was an area that has been overlooked in many cases. Many participants in this study highlighted the importance of ensuring a relationship is developed first and foremost with the child, as any provision will be ineffective and has proven to be ineffective from past experiences. This important area is often overlooked by SE.

The importance of relationships in educational settings is multi-faceted and essential if effective learning and teaching is to take place. The topic of relationships between teacher and student has been heavily researched in recent years and findings indicate that building relationships and getting to know your students on a more personal level is an effective tool to aid learning and teaching. Relationships between schools and their communities is also an area of high focus as there remains much room for improvement in the way the schooling system responds to Māori community

aspirations, and their expectations that the sector provides a context for tamariki "to be Māori" (Office of the Auditor-General, 2015, p.4). Developing effective partnerships between schools and parents, whānau, hapū and iwi was an area prioritised in the updated *Ka Hikitia - Managing for Success*: 2013-2017 (Ministry of Education, 2013) and it gave greater focus to "educationally powerful" partnerships. These are partnerships where a schools' governors, teachers, students, and families work together to improve a student's overall performance. Teachers and parents working together can have strong beneficial effects on learning (Ministry of Education, 2015, p.9). According to a recent audit commissioned to investigate the effectiveness of relationships between schools and Māori, 60% of whānau members who responded to the survey believe that they have effective relationships with their child's school, whereas approximately 90% of schools that responded to the survey believe that they have effective relationships with whānau. Despite the difference of perception, these results indicate that some schools have a foundation on which to build "educationally powerful" partnerships (Office of the Auditor-General, 2015, p.6). There was a risk identified that some schools did not prioritise enough on developing effective relationships with whānau and there was a level of complacency particularly amongst schools with a high decile rating and low numbers of Māori students.

Collaboration and communication are two key aspects that contribute to the development of effective relationships. As stated in a *Special Education Client Satisfaction Survey* many educators indicated that communication could be much better with teachers and schools. Many educators reported that they were not well informed about the service being received, the next steps and a learner's progress and there were many general comments made of "more communication" by educators

(Ministry of Education, 2013). This report also provided insight into satisfaction of Māori parents and educators in regards to SE provisions. The areas where Special Education is not delivering as well towards the service promise are:

- Together find what works
- Do what we say we will do *in a timely manner*
- Listen and understand you (educators)
- Make it easy for you to work with us (educators).

(Ministry of Education, 2013).

Within kura kaupapa Māori, the importance of effective relationships is paramount as the essence of 'whānau' is fundamental as whānau provide governance of the school and its future direction. Māori-medium education initiatives are explicitly linked to communities and iwi are successful because:

- partnerships ensure successful implementation and sustainable system-wide shifts and changes in the sector's professional knowledge and practice
- Māori whānau and communities are central to Māori-medium education so communities must understand the benefits of all initiatives to their children
- each community and whānau is unique. Therefore all Māori-medium initiatives must be adaptable so they can suit the variety of Māori-medium settings, their whānau and communities
- this responsive and cooperative development benefits whānau and community as they share ownership and responsibility for *Ngā Whanaketanga* (Ministry of Education, 2010).

The importance of partnerships/relationships was an area that has been overlooked by SE and had a huge impact on the effectiveness of the provision. Participants in this project identified how dissatisfied and frustrated they were, which in some cases lead schools to give up on sourcing provisions from external support providers such as SE.

"I think the dominant thing for me is the frustration of being in a Māori immersion setting and its just not working, it's probably the same old story but it's just so hard to access the type of support and resources that she is entitled to but within the context that she's learning in. Not just because of the language but also the cultural and tikanga and everything. I kind of find that we just get on with it ourselves."

In some cases kura utilised other itinerant specialist staff who were passionate about developing provisions for children with special needs and support was able to be internalised. The itinerant specialist teacher had already developed effective working relationships with staff, whānau and most importantly, the child. This model of developing an internalised service was deemed as the most successful approach to providing support for children with special needs in Māori medium settings.

"... So people are disadvantaged because of the structure, it's a structural thing. The systems that are in place don't allow these service providers to be internalized within the setting. If they could move the people into the setting then we would see a big difference and I think that they should be moved into base schools like RTM's are. We are in a base school and we are connected to at least one school."

This idea is supported in another project, which focused on Māori perspectives of Autism Spectrum Disorder (ASD). Māori-medium education and Māori services were seen to hold both advantages and disadvantages for children with ASD. On one hand,

the cultural content, wairua and inclusive, supportive attitude of staff and children in educational facilities and the friendly, approachable style of Māori service providers were seen as beneficial. On the other hand, there was considerable concern about the lack of ASD expertise amongst some Māori staff and service providers. Parents who participated in this project expressed a wish for more culturally appropriate assessment measures and procedures and for more Māori services, service providers and professionals (Bevan-Brown, 2004, p.4).

Te Reo me ōna Tikanga Proficiency of Specialist Staff

The importance of ensuring provisions for Māori children with special needs who are educated in Māori medium settings are delivered in te reo Māori and appropriate within a tikanga Māori context was highly prioritized in this study. The term 'tikanga' is a fundamental construct in Māori life and can be multi-faceted in definition. According to Jackson (2016) tikanga may be defined as both law and a discrete set of values. As a practical law it influences everything from political organisation of iwi and hapū to the social interactions of individuals. As a set of values it encapsulates what was important in the Māori world view- it is the "ought to be" of Māori existence (p.41). Many participants identified the lack of SE staff who are competent in te reo Māori me ōna tikanga as one of the key barriers in ensuring children with special needs in Māori medium are adequately supported.

"We have language barriers, cultural barriers, all sorts of other barriers also getting in the way of that kind of ineffective support which renders as virtually useless"

As indicated earlier, a Ministry of Education report clearly stated that very few specialist staff are able to work in Māori medium settings and this impacts on our

overall ability to deliver culturally responsive services to Māori learners with special education needs/disabilities. This was strongly evident in the following statement:

"Well they come but they don't speak Māori and if a tamaiti, if that's their language of instruction and that's their language at home and it's a language that we are supporting and just because a tamaiti might have needs it doesn't mean to say they should be treated any differently in terms of language so I think that's our biggest downfall is not having enough Māori speakers that are adept and that are able to come into the kura environment because often what they will do in terms of the Ministry is send a brown face thinking that will suffice and that's not always the case."

A Ministry strategy to overcome this incompetence and frustration expressed in this project by a number of participants is to allocate 'Kaitakawaenga' or 'Māori cultural advisors' who work to build districts' ability to provide Māori responsive specialist services while improving schools' ability to implement programmes and interventions. Kaitakawaenga work alongside Māori learners and their whānau, hapū/iwi, and schools to identify and address barriers to learning and achieving for Māori learners with special education needs/disabilities (Ministry of Education, 2012). In many cases, however, kaitakawaenga do not have appropriate skills or expertise to fulfil this undertaking and can be viewed more as a tokenistic additive and substitute for the incompetency of specialist staff who are unable to provide a service to a prioritized group identified in Ministry policy. This project identified instances when kaitakawaenga were not even trained or registered teachers who were given the important role of assisting with developing programmes and provisions for

children in Māori medium settings. On another instance, the kaitakawaenga could not communicate in te reo Māori to the level required in a Māori medium setting so this provision is also deemed ineffective and nonsensical.

Access to Appropriate Tools and Resources in a Māori Medium Setting

It has been identified in this project that timeliness to accessing appropriate tools and resources can be a frustration and provide a barrier to accessing support for children with special needs. Many participants believed it took too long for support to come and the process of sourcing support was troublesome and often more so within a Māori medium setting.

"...it was quite frustrating at the beginning because support seemed like it was taking too long and there was a whole process and the whole system seemed to be more of a barrier than it did assist to begin with."

A *Special Education Client Satisfaction Survey* also indicated that this was the lowest rating of satisfaction across all of the aspects of service delivery measured in the *Special Education Client Satisfaction Survey* (Ministry of Education, 2013, p.13).

Assessment tools are usually in English and often come from a deficit approach where they are identifying a student's weaknesses or inability to complete a task in order to provide an indication for programme planning and implementation. This was strongly emphasised in the following statement:

"... in the end as we just got so frustrated waiting for Special Education and the fact that Māori was his (the child's) first language and there is no point assessing him in English."

Since it became law that no school could turn away a child based on a perceived sensory, developmental, physical or cognitive limitation, the downside is that schools now use assessment based practices to 'identify' or 'label' a child to provide proof of intrinsic deficit in order to receive funding and support (Harry & Klinger, 2007). This approach to education is exclusive and provided the basis for how SE operates within our schools. This project highlighted how one internal support provider had developed her own assessment tool in te reo Māori in order to gain an understanding of a child's skills and experiences and to allow access and development of a successful learning programme. This teacher identified the need for such an approach after many occasions and instances of dissatisfaction and frustration when assessment tools and learning resources were provided and delivered in English. One parent also indicated that she was asked to translate resources to be used in class by her daughter. These practices highlight, yet again, the incompetence and inability of SE in providing to the learning needs of children with special needs in Māori medium settings.

As stated in The New Zealand Disability Strategy (Dalziel, 2001), we live in a disabling society. The New Zealand Disability Strategy presents a plan for changing this. Disability is not something individuals have. What individuals have are impairments (sic). They may be physical, sensory, neurological, psychiatric, intellectual or other impairments. Disability is the process which happens when one group of people create barriers by designing a world only for their way of living, taking no account of the impairments other people have (p. 3). Our education system is an example of how a sector or 'group of people' creates barriers for Māori children with special needs in Māori medium settings and an alternative approach must be

devised to improve outcomes for our tamariki. This will provide the basis for the next section of this chapter.

Me Aro Tātou ki hea? Future Directions for Special Education in Māori Medium Settings.

Creating a new pathway for special education in Māori medium settings

The history of the education system for Māori has provided much societal change, many of which continue to have a strong impact on education for Māori today. The period of change during the 1980's and 1990's can be defined as revolutionary with the development of language revitalization initiatives such as Kōhanga Reo and later Kura Kaupapa Māori (see Chapter 1). The Treaty of Waitangi, a founding document and contractoral agreement between Māori and the British Crown who established a Bristish governance model, has been breached on many levels and its impacts have had lasting implications on the current state of te reo Māori as a living, indigenous language of Aotearoa, New Zealand.

What is clear from data over many years is that the education system has consistently failed whānau, hapū, and iwi for many generations, and this has led to low expectations by all of the education system for Māori and of Māori achievement **(**Office of the Auditor-General, 2012**).** In accepting increased responsibility for transforming their own condition and subsequently 'getting out from under the influence of the reproductive forces of dominant society', Māori found a way to get momentum towards change. This was a critical moment in Māori history. In particular

it involved dealing with what can be defined as the 'politics of distraction.' This is the colonizing process of being kept busy by the colonizer, of always being on the 'back-foot', 'responding', 'engaging', 'accounting', 'following' and 'explaining' (Smith, 2003, p.2). This project highlights the need for change for Māori in regards to provisions for children with special needs in Māori medium settings as the current model has proven to be ineffective and not meeting the needs of this group of children and current provisions are simply 'politics of distraction.' This section will discuss possible methods and provide a strategy framework for change within the sector of special education for Māori. The topics to be discussed are:

- Crisis creates change;
- Suggested pathways forward.

Crisis Creates Change

Lev Vygotsky wrote a manuscript titled '*The Historical Meaning of the Crisis in Psychology*' (HMCP) where he outlined what he deemed as a crisis in the discipline of psychology. This work was a critical analysis of the current state of psychology and Vygotsky was concerned with the status and development of psychology as a discipline as well as the creation of a radical alternative to the then dominant trends in the discipline (Robinson & Richardson, 1999). This project shares both these concerns and attempts to follow Vygotsky's method to develop an alternative pathway for Māori children with special needs who are educated within Māori medium contexts.

Identifying the Crisis

The first step Vygotsky followed was to in fact identify that there was the existence of a crisis in psychology during the 1920's, 50 years after psychology as a discipline was developed. As in HMCP, the elements of the disciplinary crisis are examined by

means of the social, economic and political context within which the discipline has developed; the subject matter which the discipline has to explain; and the general conditions and laws of scientific knowledge (issues of method and technique) (Robinson & Richardson, 1999).

This project clearly examines the current 'state' of special education for Māori children within Māori medium contexts and evidence strongly suggests that a crisis has developed within this sector. A similar comparison can be drawn from the earlier explained section based on the emergence of the kaupapa Māori approach which, as explained earlier on in this chapter, was sparked via the disillusionment of many Māori within the education sector and a crisis in education which in turn, motivated Māori to seek resolution and change to develop a culturally appropriate model for future generations. The same can be said for special education. The research presented in this project clearly provides evidence and highlights a similar disillusionment from the participants who are insisting that current models are ineffective so this evidence provided motivation for this researcher to follow Vygotsky's HMCP approach to creating change and ultimately develop an alternative pathway forward.

From Symptoms to Cause

The results and themes identified by participants in this project clearly outlines, in detail, a number of key symptoms and evidence supporting the identity of a crisis in special education similar to Vygotsky's claimed crisis in psychology, so the next phrase identified in HMCP is to review the 'cause' or the motive for such a crisis that this researcher believes is currently taking place within special education for Māori children who are educated within Māori medium settings. According to Macfarlane

(2012), a ‘challenge’ had been laid down before SE to ensure practices were a direct reflection of what Māori deemed as appropriate and suitable to ensure successful outcomes for Māori children who have special needs. This project, however, extended this challenge further to the specific context of Māori children who have special needs and are educated within a Māori medium setting. This, in turn, proposes an extra challenge to ensure provisions are appropriate and effective for this ‘priority group’ of students.

Evidence from this project clearly links to a number of ‘barriers’, which have been discussed already in this chapter. These barriers ultimately derive from a system that is run on Western viewpoints and perspectives that this researcher believes will be almost impossible to change and develop. Despite this view, other researchers have attempted to suggest possible pathways or models to allow this identified crisis to be rectified. A number of these models will now be considered and adapted to meet the needs and aspirations identified by participants, as outlined in this project.

Suggested Pathways Forward

This section is vital to this project, as it provides a possible strategic framework that could be implemented to effectively improve current provisions for children with special needs in Māori medium education settings. As identified above, key research in the area of special education for Māori have developed a number of very suitable and potentially useful models that could be utilised and implemented into the current state funded schooling system that we are guided by in Aotearoa. The aim of these models is to improve outcomes for Māori children who are educated within such a system. Key domains have been identified, such as the importance of cognitive, physical, cultural, interpersonal and intrapersonal aspects and how the presence of

these fundamental domains are crucial for the holistic development of a culturally appropriate model to be implemented into our schools (Bevan-Brown, 2000).

The findings from this project clearly highlight that this current 'crisis' in special education for Māori can only be remedied by a complete shift away from the current system and the development of a unique, new approach to the way that we work with our tamariki who have special needs in Māori medium education. This is similar to the pathway that was developed in the early 1980's, which saw the establishment of Kōhanga Reo and Kura Kaupapa Māori. Government legislation and policy had a hugely negative impact on the status of te reo Māori prior to the establishment of Māori medium schooling options. The same can be said for special education as government policy and legislation has proven ineffective and has been to the detriment of Māori children with special needs who choose to be educated within a Māori medium context.

In order to remedy this current situation, analysis of the research gathered from this project has provided the researcher with a 'wish list' of essential components or requirements to be considered in the re-development of provisions for Māori children with special needs in Māori medium settings. Three specific components have been identified in the project as fundamental to creating change and allowing this crisis in special education for Māori medium settings to be resolved include the following:

- A review and redevelopment of current assessment tools used to identify the level of need for children in Māori medium settings;
- A substantial improvement in the development of resources for use in Māori medium settings;

- The development of an internalised service with suitably qualified and experienced specialist staffing who have the required passion, te reo Māori skills and attitude working alongside whānau and classroom teachers/kaiāwhina.

These three essential components will now be synthesised.

Rethinking Assessment

As stated by Bishop et al. (2001) the ongoing debate within Māori-medium education over the purpose of education through the medium of Māori language needs to be acknowledged within the context of diagnostic assessment. Māori-medium education developed in New Zealand as the result of a strong determined resistance movement to the ongoing colonisation of the minds of Māori people (Smith, 1999). One of the basic tenets of the whole Māori-medium education movement was to afford Māori learners and their whānau, tino rangatiratanga (self-determination) over what constitutes an appropriate model, as well as medium of education (Smith, 1999). With this in mind, it is appropriate to question the cultural validity of diagnostic analysis and assessment tools used such as the ORS scheme (See Chapter 2).

A model developed and expanded by Bishop and Glynn (1999) identified key considerations needed in regards to power and control over issues of initiation, benefits, representation, legitimation and accountability (IBRLA model) by asking a series of questions such as;

- Who initiated the development of the diagnostic tool and for what purpose?

- Who specifically was expected to benefit from the use of this tool and in what ways?
- Are Māori cultural aspirations, preferences and practices evident in development, presentation and use of the diagnostic tools?
- What authority does the diagnostic tool have in terms of Māori cultural aspirations?
- To whom are the developers and users of the tool accountable?

(Bishop and Glynn, 1999).

During the process of this research project, the researcher became aware of the disapproval of a number of participants in regards to not only the timeliness of provision but also the approach to assessing the 'extent of need' in regards to provision. It was felt that the 'extent of need' was often greater due to the inability of specialists and external support providers' capability to deliver within a Māori medium setting. Current needs assessment/diagnostic tools do not take into account this important factor. This is an oversight that needs to be addressed, namely the cultural appropriateness and validity of such assessment tools in Māori medium settings.

A common theme that emerged repeatedly in this research was participants not being willing to go with the 'status quo' and developing different approaches that were more suited to a kaupapa Māori framework and environment such as a kura kaupapa Māori. It was through sheer frustration that many participants felt they had no other option than to develop their own approaches as the tools and resources provided by SES were totally inappropriate or had not even been developed. An example of this was a

needs analysis tool that was devised by a participant who had identified a gap in the transitional stages between accessing funding (ORS application) and actually putting that funding or resource into practice to ensure positive outcomes for the child. This tool was developed utilising an existing mainstream model called the Perceptual Motor Skills Programme (PMP) that assessed a child's readiness for formal learning. A range of strategies were developed in consultation with the classroom teacher and other staff at the Māori medium setting, to assist children with special needs to develop whole body movements and motor skills required as a prerequisite to developing written language and literacy. This tool is only one example of an effective provision that has been developed specifically to meet an identified 'need' within the learning context and is culturally appropriate for use within a Māori medium setting.

More focus on assessment innovations such as the tool identified above need to be more widely used and developed specifically for use within Māori medium settings when the need is identified.

Re-Thinking Resources

One of the earliest evaluations of bilingual and immersion education in Aotearoa was conducted in 1991 by Jacques. He identified a number of factors which militated against the promotion of te reo Māori and cultural maintenance goals (Jacques, 1991). These included the following:

- The lack of adequate Māori language teaching resources for use in instruction;
- Few effective support services

(Jacques, 1991).

Furthermore, an Education Review Office (ERO) report on literacy practices in kura kaupapa Māori (ERO, 2008) also highlighted one of the key areas of concern was an ongoing lack of adequate and appropriate teaching and learning resources.

This research is not at all new or surprising as it has been the case for many years since kaupapa Māori education immerged in the 1980's. What is concerning, however is that this research project proves that it continues to be the case in general for all types of resources in Māori medium settings, let alone specific resources for use in the area of special education. Participants in this project indicated, yet again, that they are forced to develop their own resources or in some cases, translate resources provided by SE to enable them to be used within the learning context. On at least one occasion, this task was given to a parent by an SES staff member to translate resources prior to their use in her child's school.

This research project therefore provides further evidence that the Ministry of Education need to proactively resolve this on-going issue that is simply unsatisfactory and should not be tolerated further. More funding and research needs to be developed to ensure that resources which are developed, are suitable for the needs of children with special needs in Māori medium settings. Professional development also needs to take place for teachers and kaiāwhina as well as other support staff who are working with children who have special needs in Māori medium settings to ensure they are knowledgeable and equipped to implement the resources within the learning context.

Technology is constantly evolving but, unfortunately, technology for use within Māori medium settings is sparse in comparison to mainstream, English medium

settings. A report to the Ministry of Education by Tiakiwai and Tiakiwai (2010) identified a number of themes in regards to e-learning technology within kaupapa Māori settings. One key area was access to appropriate resources for kaupapa Māori settings was a constant theme in the literature. The literature identified that teachers in kaupapa Māori settings were often having to develop or translate resources to ensure their suitability for the kaupapa Māori teaching and learning environment. Equally, the literature identified the importance of ensuring professional development for teachers to ensure greater use and understanding of new e-tools. From students' perspectives (particularly those at the tertiary level), the literature suggests that e-Learning environments create more flexible learning opportunities that may facilitate or support greater Māori student engagement (Tiakiwai & Tiakiwai, 2010). Improving access to 'assistive technologies' to support learners with special needs in Māori medium settings is essential and must be prioritised by the Ministry of Education. More innovation and development in the area of Māori language Apps is an area for expansion and could become a focus for the Ministry of Education as this would branch out to a wider audience of Māori medium students and te reo Māori language learners also.

Transforming Specialist Services

As stated by the Ministry of Education (2012, p.6), "very few specialist staff are able to work in Māori medium settings and this impacts on our overall ability to deliver culturally responsive services to Māori learners with special education needs/disabilities." This appears to be an acknowledgment and an admission by the Ministry of Education that they are not fulfilling their obligations and it is something

that they are very much aware of. This project provides a framework and a list of recommendations to assist the Ministry of Education to seek a solution to this incompetency and disservice. Perhaps the most important recommendation developed from this project is the establishment of an internalised support service for Māori children with special needs who are educated within Māori medium settings. What the findings of this project are suggesting is that new roles of employment be developed who are ultimately Resources Teachers of Special Needs and provide itinerant support for Māori medium settings and are governed by the Ministry of Education in partnership with the host kura and kōhanga in specific regions. This section of this thesis will disseminate how the researcher proposes this could happen and will provide a itemised list of recommendations and suggestions from analysis of the findings of this research project when developing such a service. In developing an internalised service, the essential requirements for such a role are:

- Effective professional relationships and collaboration;
- Based on-site, providing a service to a cluster of kura and kōhanga reo;
- Experienced, registered teaching practitioner;
- Competency and experience within the Māori medium sector.

These key specifications will now be discussed in more depth.

Effective professional relationships and collaboration with a team

A key theme emphasised in this project that is also widely supported in educational based research, is the importance of positive relationships between students and educators. This topic has already been discussed in more depth earlier in this chapter and it is a key characteristic and is of fundamental importance if any service is to be deemed effective within the education sector, and there are should be no exceptions

within SE services also. To develop a truly effective service for children with special needs in Māori medium settings, a foundation of relationships is paramount. These relationships are multi-faceted between support provider and student, support provider and teacher, support provider and teacher aid as well as support provider and whānau. This project strongly identifies that these key relationships are an area that is missing within the current SES model of support provided by the Ministry of Education.

It is imperative that this key support provider or specialist teacher is in a position of being able to spend much needed time with the child to get to know their specific interests and as a type of informal assessment as well as forming relationships with the whānau on a professional basis working from the 'inside out', rather than the current model of working from the 'outside in'. The child will likely be more receptive to provision if they are allowed the opportunity to get to know the specialist teacher, and the intuition of the teacher will also be heightened as they developed a firmer grasp of what the child's capabilities and potential are.

The current model provides a 'walk-in, walk-out' type service where the specialist teacher is based in an office, off-site and disconnected with the learning environment and the whānau, let alone the child. For this to be truly effective, the specialist teacher must have a history and a known relationship within the learning environment and amongst the wider whānau (Ministry of Education, 2008). This requirement may seem somewhat demanding and beyond the realms of what a teacher in a mainstream education setting could expect, but it is fitting within a kaupapa Māori framework where you become part of the extended whānau and environment of the setting.

Developing a positive rapport with the teaching and support staff of the Māori medium setting is also fundamental in ensuring this relationship is based on trust and professionalism with the needs of the child held in high regard. Teachers in this project reported feeling frustrated due to the length of time it took for SES to provide support and "come on board" in regards to an identified need of a particular child. For some the frustration was so great that teachers would avoid making referrals and devised their own approaches and strategies amongst themselves to develop an approach that best suited the child. This further reinforces that the current model of service is not working and is ineffective for Māori medium settings.

Working with whānau to ensure their goals and aspirations are met is also a key area that is overlooked. Whānau, student and teacher(s) work together to develop a personalised programme of learning where the teacher's experience and knowledge combines with the goals and aspirations of whānau and student to create pathways for achievement (Durie, 2006). For this most important task to take place, a relationship must be developed with the whānau first and foremost. An internalised specialist teacher model such as what this report is proposing, would be one of the most effective pathways to developing this as the specialist teacher is part of the learning context as well as the extended whānau of the kura and kōhanga reo.

Based on-sight, providing a service to a cluster of kura and kōhanga reo

As identified above, the current model of service provides specialist teacher(s) in the form of educational caseworkers or educational psychologists, depending on the specific needs of the child, who are based in regional offices' are disconnected, and in some cases isolated from the Māori medium learning environment. This was a key barrier identified in this project and does not fit within a kaupapa Māori framework.

In addition, the issue of timeliness was reiterated by many participants in this project as an additional barrier to accessing support and this timeliness is more problematic when the support provider is based, in some cases, in another geographical area or region. In most cases these specialist teachers are providing support to a large number of students across all sectors throughout a large region so they are in high demand often beyond what they can adequately provide.

A similar model could be adopted such as the proposed '*He Matarau'*, or currently referred to as Resource Teachers of Māori, where the specialist teacher is based at a host school that would be a kura within the specific region they are aligned to (Powick & Worsley, 2012). The specialist teacher would be required to service the needs of all the kura in their region, in some cases more than one specialist teacher would be required to fulfill the need, although this is dependent on the number of kura in a particular region. A further development in this fundamental role would be to have specialist teachers in early childhood, as well as primary and secondary to ensure that specialized skills and knowledge can be applied across these different sectors.

Resourcing and financing such positions would come from the Ministry of Education, Special Education, as it is a need not currently provided for from the current model. According to the Ministry of Education (2014), one of the specific strategic intentions that align with this recommendation of this report is the targeting of resources to address disparity in achievement as unfortunately Māori, and more so Māori who have special needs, are currently underachieving within the current system and this has been the case for many years. This research project aims to decrease these disparities and provide a suggest model to ensuring the Ministry of Education are able

to achieve this strategic intention and continuing on the same pathway will not allow for this to happen as this project strongly supports a complete change to the special education system that we currently work with.

Experienced, registered teaching practitioner

Based of the findings and opinions of participants in this project, it is imperative that for this model to be successful, the following specialist knowledge, skills and experience required for the role would include:

- having trained, registered teacher with experience in the Māori medium sector;
- showing empathy and commitment towards children with diverse learning and special needs;
- supporting teaching across early childhood, primary and secondary sectors;
- liaising effectively and collaborate with Special Education staff as required;
- developing and maintaining effective working relationships with parents, whānau and caregivers;
- developing and maintaining effective working relationships with Māori learners who have special needs;
- developing and maintaining effective working relationships with teaching and support staff within the kura cluster;
- on-going monitoring and re-evaluating to ensure that these strategies are effective.

A number of these recommendations are similar to those identified in the job description of the role titled ‘kaitakawaenga’ currently in place within the Ministry of Education, Special Education (Ministry of Education, 2013). Although a number of

the competencies outlined in the kaitakawaenga job description are appropriate, the model of provision is ineffective so the ability of the kaitakawaenga to fulfil these obligations is unrealistic and somewhat unsuccessful.

In addition to the list of desirables identified above, ongoing training and professional development will be required and provided in line with the support that is provided currently within Special Education as well with aligning with the specialist teacher's skills and experience.

Competency and experience within the Māori medium sector

It is without a doubt that a lack of experience and ability to work within Māori medium education is the most fundamental barrier to effective provisions for children with special needs in Māori medium settings. It is inexcusable to accept that a key support worker and specialist teacher who is part of a child's journey and pathway in education from the emergent years throughout their education, is anything less than proficient in te reo me ōna tikanga. This project highlights this incompetency and how it creates immense frustration, and an inability to adequately support a child with special needs who is educated through the medium of te reo Māori, a right that the child has but is declined of. Teachers and parents are at times, experiencing emotions of inadequacy as tikanga and fundamental philosophies that we abide by and follow within a kaupapa Māori environment, are having to be adapted or be broken. The suggestion of this researcher is that it should not be the learning environment that has to adapt to a support providers inability to communicate or deliver a service in the language of instruction. That responsibility should rest with the support provider to up-skill and ensure they can fulfil this most vital demand, in this case the Ministry of Education, Special Education. Every single participant in this project identified this

barrier and it is the first aspect that needs to be rectified if any provision is to be deemed successful and appropriate.

As discussed in more depth in Chapter 2, the pathway of te reo Māori and more specifically Māori education, has been plagued with challenges and injustices, what Jackson (2011, p.72) appropriately defines as examples of '*little everyday colonisation*.' For many participants in this project, every encounter with SE could be deemed a *little everyday colonisation* as participants were in constant need of justifying the legitimacy of the way they see the world. This in turn is part of a greater struggle against the whole colonising ethic which actually sees little, if any, value not just on Māori intellectual tradition, but in our very existence as well (Jackson, 2011).

In accepting some level of responsibility and accountability, a strategic plan developed by the Ministry of Education titled '*Tau Mai Te Reo'* outlined a vision statement that aims to express what the Ministry of Education and the education sector agencies, one of these being SE, will do for learners of Māori language during a period of five years between 2013 to 2017. This vision for *Tau Mai Te Reo* is *'Kia tau te reo – Supporting Māori language in education: delivering strong, coordinated effort and investment'* (Ministry of Education, 2013). This strategy:

- *creates the conditions* for learners to enjoy and achieve education and Māori language outcomes
- supports the *coordination of effort* across Māori language in education activity in the Ministry of Education and across education sector agencies
- provides a framework for *better Government investment* in Māori language in education over the next five years.

(Ministry of Education, 2013, p.1).

One of the aims of this research project was to provide a suggested pathway forward in order for each of the points identified above to become a reality. It appears that a complete overhaul is required to ensure the Ministry of Education can successfully achieve this vision statement and this needs to happen immediately to have a maximum impact of the future of special needs provision for Māori medium education. It would be sufficient to accept significant changes need to be made within mainstream provisions for Māori with special needs, as discussed at length by researchers such as Bevan-Brown, Macfarlane, and Hickey to name a few. Within the Māori medium sector however, adaptations of current models of provision will not suffice. Māori need the opportunity to be responsible for their own destiny rather than to continue to accept a second rate, dictatorship model that is provided under the current system.

It can be said that the need for such a sector as 'special education' in the first place is a direct example of the inability of the education sector in providing quality, individualised educational programmes for all children to ensure that each and every learner can meet the National Education Goals (NEGs) stipulated by the Ministry of Education. The child is not directly aware of his handicap. Instead, he is aware of the difficulties deriving from the defect. The immediate consequence of the defect is to diminish the child's social standing; the defect manifests itself as a social aberration. All contact with people, all situations which define a person's place in the social sphere, his role and fate as a participant in life, all social functions of daily life reordered." (Rieber & Robinson, 2004).

Conclusion

In conclusion, it would not be difficult to argue that the seeds of Māori underachievement in the modern education system were sown by some of the past education policies (Waitangi Tribunal, 1999). Moving ahead, towards new levels of achievement, new technologies, new alliances and new economies, will require more than simply a message of good hope or good intention. It will be necessary to read the signs of changes and to know how changes can be managed and manipulated to deliver the best results for the most people. Taking charge of the future rather than charging into the future (Durie, 2009).

The final chapter will outline the specific model developed from this analysis to be presented to the Ministry of Education to provide a possible pathway forward to ensure that the barriers identified in this research can be removed and adequate provision can be developed to specificially support Māori children with special needs who are educated in a Māori medium context.

Chapter 6 - Conclusion

Mau anō e rapu oranga.

Your livelihood is in your own hands.

The Ministry of Education specify in the *Special Education Service Promise* that:

"Every day, children will learn and succeed because of the work we do. We will:

- value, respect and treat you fairly
- listen and understand you
- together, find what works
- make it easy for you to work with us
- do what we say we will do in a timely manner."

(Ministry of Education, 2012)

This project has provided four individual experiences of children and their whānau who have special needs and choose to be educated within a Māori medium setting. These journeys have provided the researcher, herself a participant on this journey as a parent of a child with special needs who is educated within a Māori medium setting, with additional insight and has highlighted the many trials and tribulations that participants have had to endure to gain access to what the Ministry of Education have promised in the statement above.

These journeys have presented a number of key themes that have provided the basis for analysis in the previous chapter, with links made to research already conducted in

the area of special education for Māori within the New Zealand context, albeit sparse. This researcher hopes to contribute to this limited research and assist others who are on a similar journey. It is the researchers intention and motive of this project to promote the option of Māori medium education for children with special needs as a viable, valued option in education and to encourage whānau to persue this pathway for their child. It is unfortnate however, that further innovation and advocacy is required to ensure a child with special needs who persues this pathway of Māori medium education is adequately supported and effective provision is provided from SE and other external support services.

"I think the dominant thing for me is the frustration of being in a Māori immersion setting and it's just not working. It's probably the same old story but it's just so hard to access the type of support and resources that she is entitled to but within the context that she's learning in. Not just because of the language but also the cultural and tikanga and everything. I kind of find that we just get on with it ourselves."

This researcher attempts to provide specific recommendations that can be presented to the Ministry of Education to assist them to develop a more appropriate and effective pathway forward to ensure Māori children who have special needs and are educated through the medium of te reo Māori, no longer have to fight for what ultimately is promised to them through government legislation and policy.

Despite the challenges presented in this thesis that many whānau and educators faced in gaining adequate provisions for Māori children with special needs who are educated within a Māori medium context, it is the intention of the researcher to

provide a positive approach and outcome to a 'problem or crisis' identified through personal experience and real life circumstances faced by the researcher. It is of upmost importance for the researcher to advocate for Māori medium education as a viable option for parents and whānau of a child with special needs who are passionate about pursing te reo Māori as a pathway and lifestyle for their whānau. The advantages that these contexts provide for *all* children are a 'naturally' inclusive, whānau atmosphere for all children to grow and prosper.

"...kura is the best option for her. Her cousins are there and they all love her for who she is. The kids know she is different and needs extra care sometimes but they will be the first to stick up for her if an outsider picks on her or anything like that. Its all about whānau really and she is just like the others."

It is also vital that educators, support staff and professionals within the Māori medium education context are provided with the adequate tools to ensure they can successfully execute their most vital role in empowering the educational pathways of these children. The strategic plan developed in this thesis is relevant, current and forward thinking. It is a communal, collaborative approach that is most successful in ensuring effective education endeavours for our tamariki, emulated in the following whakataukī.

Mā tōu rourou

Mā tāku rourou

Ka ora ai te iwi

With your contribution

And my contribution

We will make progress.

It is paramount to ensure *all* future generations have a role in language revitalisation efforts and fulfilling the aspirations of language survival that we as a minority culture with a language in a serious state of decline currently experience, due to a history that cannot be altered. What we are in control of, however, is our future. The strategic framework and recommendations for future improvements to the special education sector that has been developed from this project have been represented in the image below.

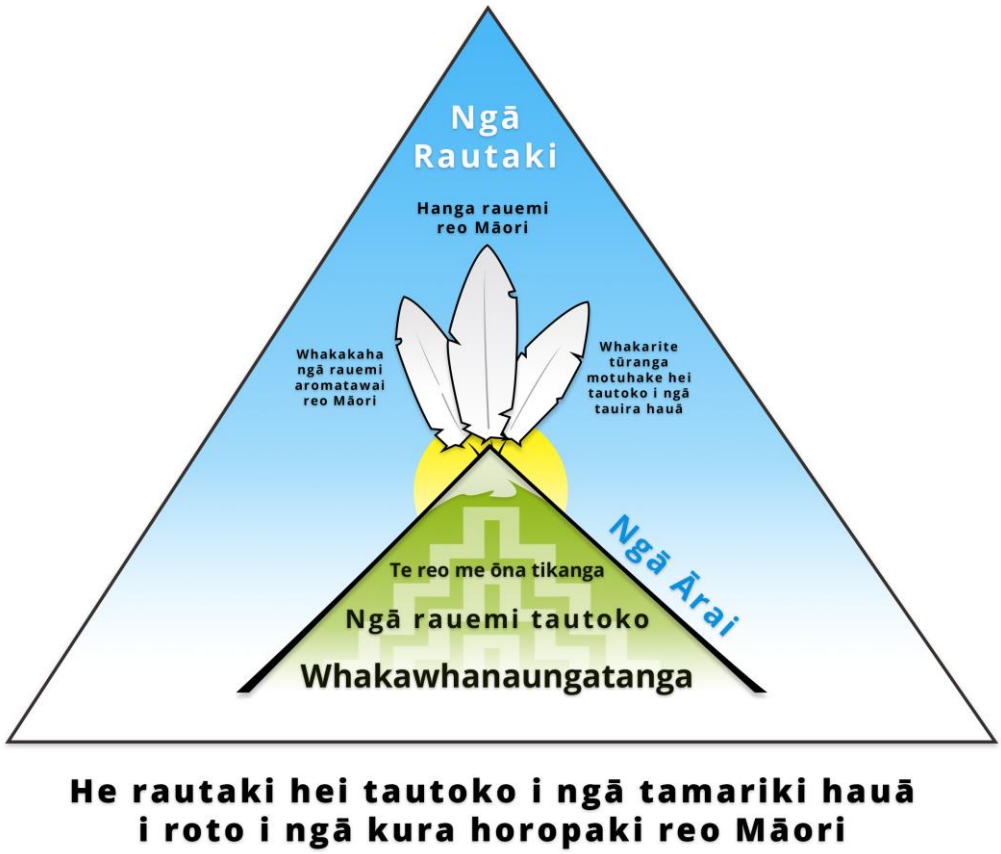

Figure 14: Te Mounga Raukura - He Rautaki

This image utilises the symbols of the mounga Taranaki and the raukura (refer to explanation in the introduction). Specific symbols linked to the researchers whakapapa. Whakapapa is a term used to explain genealogy, lineage and descent.

Reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status (Moorfield, 2011). These symbols are metaphorically used to depict a peaceful resolution sought through various challenges or barriers identified in this project. These recommendations are intended directly for the Ministry of Education, Special Education sector, to enable them to improve the services they provide to Māori children with special needs who are educated within a Māori medium context.

Ngā Ārai - the barriers:

Chapter 6 clearly outlined what Vygotsky refers to as a 'crisis' that is currently present in the special education sector pertaining to adequate provisions for children with special needs in Māori medium settings. The process of data analysis identified a number of 'symptoms' in the form of barriers.

These barriers concern:

- **Te reo me ōna tikanga** – a lack of specialist teachers with in-depth language and cultural practices pertinent to a Māori medium setting;
- **Ngā rauemi tautoko** - under-resourcing with the tools needed to support learners with special needs in a Māori medium setting;
- **Whakawhanaungatanga** - inadequate provision provided to build effective working relationships with the child, the whānau and the educational setting, to develop a collaborative approach to learning and teaching

It is through the process of identifying these barriers that a strategic framework can be devised to overcome the current crisis situation and strive for improvement in the future.

Ngā Rautaki - strategies for future development:

- **Whakakaha ngā rauemi aromatawai reo Māori -** A redevelopment of current assessment tools used to identify the level of need;
- **Hanga rauemi reo Māori -** A substantial improvement in the development of resources for use in Māori medium settings;
- **Whakarite tūranga motuhake hei tautoko i ngā tauira hauā -** The development of an internalised service with specialist staffing working alongside whānau and classroom teachers/kaiāwhina.

It is the intention of this researcher that change is created through the journey and process that this project followed. The 'crisis' has been identified in the data outlined in Chapter 4. The intention is that this crisis can create change to ensure the intent of the Ministry of Education is executed and potential in Māori children with special needs is identified and provided for. Māori futures are certainly linked to the notion of potential and especially to the potential within all Māori children and young people (Durie, 2006).

Mā te rongo, ka mōhio; Mā te mōhio, ka mārama;

Mā te mārama, ka mātau; Mā te mātau, ka ora.

Through resonance comes cognisance;

Through cognisance comes understanding;

Through understanding comes knowledge;

Through knowledge comes life and well-being.

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Appendix One: Ethical Proposal

Me pēhea te tautoko i ngā tamariki hauā
i roto i ngā horopaki akoranga reo Māori?

How are Māori medium educational settings providing for children with special needs?

PhD Proposal
November 2009

University of Canterbury
School of Māori, Social and Cultural Studies in Education
Candidate: Kiri Fortune
Supervisors: Dr Dean Sutherland
(Primary Supervisor)
Dr Mere Skerrett
(Co-Supervisor)

Me pēhea te tautoko i ngā tamariki hauā i roto i ngā horopaki akoranga reo Māori?

How are Māori medium educational settings providing for children with special needs?

"Ahakoa he iti, he pounamu"

There is singular beauty and immense value of even the tiniest piece of greenstone

Introduction

The aim of this study is to gain insight into the following research question 'How are Māori medium educational settings providing for children with special needs?' The study will consist of three phases. The first phase will focus on reviewing current and historical policy and legislation relevant to accessing to te reo Māori within educational settings for Māori children, and secondly to all children with special needs in Aotearoa. The second phase of the study will examine the approaches that early childhood and primary Māori medium educational settings (i.e. settings that use te reo Māori as the language of instruction 80% to 100% of the time), have in regards to nurturing and teaching children with special education needs. A particular focus will be on the approaches towards children with difficulties in language development. This phase will also include a review of current Māori medium teacher education providers and how they are educating student teachers to provide them with the skills and knowledge required to teach children with special learning needs, particularly Māori children. This research will also identify approaches used in English medium educational settings and teacher education providers in regards to the nurturing and teaching of Māori children with special needs. The third phase of the study will involve extensive hui with whānau who have children with language learning difficulties in different Māori medium contexts.

Terminology

The term ‘language developmental delay’ is a focal area of this study and to differentiate between language developmental delay and a speech delay. As stated by Gindis (2006) “Speech relates to articulation and fluency of utterances; the clarity with which we are speaking and the un-interruptedness, smoothness of our expression. Speech is only one characteristic (out of many) of a much more complex phenomenon that is called language. Language is a human ability to communicate and reason though a system of oral and written symbols. A person may have problems with speech but not with the language and vice versa.” Therefore language may involve signs, gestures, facial expression and other features of speech such as intonation and loudness.

Research Rationale

I have chosen to undertake this study due to my own experiences and challenges raising a child with special needs whose first language is te reo Māori. This research will outline the journey taken to provide a Māori medium pathway for my daughter to date. It was even suggested to me that, to ensure her needs were met, she would need to be educated in a mainstream setting. It has become apparent to me during this journey that there are other whānau throughout Aotearoa who have experienced similar pressures and prejudices as we have in regards to ensuring our children are raised through te reo Māori me ōna tikanga. I will also seek to gain insight into other parents and whānau experiences during their own pathways raising a child with special needs whose first language is te reo Māori.

A particularly focus of this research will be reviewing how Kura Kaupapa Māori (KKM) provide support for children who have special needs, specifically language

learning delay. I will also examine the policies and practices of the Ministry of Education (Special Education), towards the provision of services for children with special needs in Māori medium settings. As stated in Ka Hikitia (Ministry of Education, 2008) "…all Māori learners have unlimited potential" (p 19.) and they have the right "To live as Māori — being able to have access to Te Ao Māori, the Māori world - access to language, culture, marae, resources such as land, tikanga, whanau." (Durie, 2001). This research will also investigate how Māori medium education settings foster this 'unlimited potential' of children with special needs.

Te Aho Matua

Within KKM, Te Aho Matua is the guiding philosophy that provides the framework for each kura to develop policies and procedures for the day-to-day running of the school. "The document lays down the principles by which Kura Kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children." (Te Runanga Nui o nga Kura Kaupapa Māori, 2000). Te Aho Matua focuses on 6 different areas with each part having a special focus and contributing to an effective learning and teaching environment. Within Te Aho Matua, the individual needs of children is paramount in combination with the roles that whānau, iwi, and hapū play in the overall education of that child. All areas of Te Aho Matua focus on nurturing the individual uniqueness of the child as supported by two whakataukī, which are intrinsic to Te Aho Matua. The first whakataukī is at the outset of this proposal and speaks of the child as a treasure that is not to be underestimated. The second whakataukī;

"He kākano i ruia mai i Rangiātea. E kore ia e ngaro".
The child is a seed which was dispersed from Rangiātea. This seed will never be lost

is extremely relevant to the focus of my research project. It implies a strong physical orientation for life, like that of our ancestors who faced the unknown on the high seas in search of a new home. So too it is for my daughter, my motivation for this study, who continues to face obstacles and challenges in regards to gaining an education she is entitled to through the medium of te reo Māori.

Te Whāriki and Te Korowai

Within Early Childhood Education and Te Kōhanga Reo (TKR) the document that guides curriculum delivery is Te Whāriki. This is the first bicultural curriculum statement developed in New Zealand. It contains curriculum specifically for Māori immersion services in early childhood education and establishes, throughout the document as a whole, the bicultural nature of curriculum for all early childhood services (Ministry of Education, 1996). In regards to children with special needs, Te Whāriki is designed to be inclusive and appropriate for all children and anticipates that special needs will be met as children learn together in all kinds of early childhood education settings. The programmes of each centre will incorporate strategies to fully include children with special needs (Ministry of Education, 1996).

In addition to Te Whāriki, Te Kōhanga Reo National Trust Board (1995) developed a charter document named Te Korowai. This document is specifically for TKR and provides guidelines and objectives for centres and their whānau to ensure they meet the intentions and requirements of the Trust and the movement as a whole. A whakataukī that is used in this document is

"Ko te mokopuna he taonga tino whakahirahira ahakoa ōna tau, tōna whakapapa, tōna ira tangata me ōna pūmanawatanga."

The child is the greatest treasure regardless of age, iwi, gender and ability.

Similar to that of Te Aho Matua, this whakataukī indicates a fundamental aspect evident in the TKR charter, which is the importance of each and every child and the fact that it is their right to be raised in the Māori language as every mokopuna is a pivotal part of a whānau, hapū and iwi. The term in itself- 'mokopuna' is the Māori term for 'grandchild' however when further analysed it is a combination of two words- 'moko' and 'puna'. Moko is a tattoo, a marking unique symbolic of history and knowledge, a permanent fixture of ones life. Puna is the spring, which blossoms and flows and provides sustenance for life. When combined the term *mokopuna* can be defined as a unique symbol of permanence, which continually blossoms and provides sustenance for life. This *uniqueness* is something to be nurtured and acknowledge- a fundamental aspect of Te Korowai.

Māori values

This research project will highlight the benefits for Māori parents who choose to place their child in a Māori medium educational environment. It is possible that many parents of children with special education needs are led to believe that it is not an option to have their child educated within a Māori medium setting. This may be the result of a belief that children will not receive the same quality of education and support that they are entitled to within such a setting. My own experiences suggests that this is a misconception, with my daughter experiencing an inclusive Māori environment that is perhaps less segregated than many regular mainstream settings. What many mainstream schools fail to provide are the basic values of manaakitanga,

whanaungatanga, kotahitanga, wairuatanga to name a few, which are all common practice within a Māori environment such as KKM and TKR.

Many Māori people have become very skeptical of research and its outcomes because it has historically positioned Māori people as deficit- for example Māori students underachieving within the education system (Ministry of Education, 2007) and the findings that Māori are over-represented at every stage of the criminal justice process (Department of Corrections, 2006). I reject that notion of deficit and therefore aim to position this research in a positive frame by not engaging with negatives. My overall intention is to identify the particular approaches that KKM and TKR use to effectively work with students identified as 'special needs'. In doing this I will attempt to define what children with 'special needs' means for Māori. The term 'special needs' has a negative connotation within Māori society. 'Special needs' as a *label* often focuses on what students 'can't do' which is a deficit model. This research is coming from a Māori perspective where everyone has value and is an important part of their whānau, hapū and iwi. This research will provide a model for other Māori medium settings in order that children with special needs are better supported to achieve to their full potential, the intent of *Ka Hikitia* (Ministry of Education, 2008).

This model could also provide an insight for English medium educational settings to adapt and incorporate into current programmes to ensure all Māori children with special needs are able to gain access to effective reo Māori programmes and are educated in a culturally appropriate and inclusive manner.

Research Questions

The main research question guiding this study is: How are Māori medium educational settings providing for children with special needs? Additional research questions include:

- What are the current provisions for children with special needs in Māori medium educational settings?
- How are Māori children with special needs provided for within mainstream education settings?
- How do Māori view those with disabilities, both historically and contemporarily?
- What support is available for teachers in Māori medium settings for children with special needs and language learning difficulties?
- What are some approaches that other ethnic minority cultures are implementing for the education of children with special needs and language learning difficulties?

Key Literature

During my research I will review the relevant literature and information, which focuses on a selection of other ethnic minority groups and the approaches they are adopting for the education of their children with special needs and language learning difficulties. This will allow me to compare and find similarities in regards to what is working in the education system internationally in providing effective indigenous educational options for children with special needs.

Historical Perspectives

I will attempt to source historical information and viewpoints from Māori in regards to how people with disabilities or special needs were and continue to be viewed and treated from a Māori perspective. The kupu ‘hauā’ has, on one hand, been defined by

Williams (2000) as meaning ‘crippled’ or ‘disabled’. In contrast, Hickey (2008) stated the term ‘hauā’ can also be interpreted as ‘uniquely different’. Te Rangihaeata, a paramount rangatira of Ngāti Toa Rangatira and trusted ally of Te Rauparaha, is said to have been born with Giles Smith Syndrome, or commonly known as *club foot*, a birth defect and disorder many would stigmatize as a physical ‘disability’. The fact that Te Rangihaeata had club foot was never recorded in print, which emphasises the point that Māori did not stigmatize or label others, as stipulated by Clapton and Fitzgerald (1997) when they stated that Māori in Aotearoa are an example of a ‘mode1 for inclusion’ and it is suggested that disability is accepted as being normal- an approach that seems in direct contrast to that recorded in Western or Pākehā/ European disability history. Through colonisation, Western attitudes and view points to disability have had a huge effect on and marginalised Māori with disabilities, in addition to other areas of loss such as language, land, and identity.

Current Perspectives

In 2001, Bevan-Brown and Bevan-Brown outlined their research and findings in regards to the following question: ‘How are Māori Learners with Special Needs Faring?’ This paper addressed the findings of an inquiry conducted by the Ministry of Education in 2000 investigating whether Māori learners with special needs were adequately provided for by policy initiatives at that time. Whānau and teachers from both mainstream early childhood centres and schools, TKR and KKM were consulted. One of the key findings highlighted that there was a shortage of special education professionals and teachers with the cultural and Māori language expertise required to work with Māori learners with special needs (as cited in Bevan-Brown, J., & W, 2001). This finding provides the rationale for the current study in order to identify

strategies or approaches, whether they are from models or examples nationally or internationally, which can contribute to the provision of culturally appropriate and effective educational experiences for children with special needs.

Research Methodology

During phase1 I will undertake a series of case studies of up to 5 children who have language developmental delay that meet the inclusion criteria from various regions throughout Aotearoa. I will seek to gain insight into the various pathways and experiences of raising a child with special needs whose first language is te reo Māori and has been educated within a Māori medium educational setting. The selection criteria are as follows:

- The child has language developmental delay;
- Their first language is te reo Māori;
- Identify as Māori;
- The child has been, or is currently educated in a Māori medium educational setting (ie. kōhanga reo, whare kōhungahunga, kura kaupapa Māori, whare kura and whare wānanga).

Qualitative Research

As stated by Myers (1997) "motivation for doing qualitative research, as opposed to quantitative research, comes from the observation that, if there is one thing which distinguishes humans from the natural world, it is our ability to talk!" Qualitative research methods are designed to help researchers understand people and the social and cultural contexts within which they live. Kaplan and Maxwell (1994) argue that the goal of understanding a phenomenon from the point of view of the participants and its particular social and institutional context is largely lost when textual data are

quantified. Therefore this study will adopt a qualitative approach, as participants' viewpoints are paramount to the findings of this study.

Case Study

The case study is a qualitative approach to research and focuses on understanding the dynamics present within single settings (Eisenhardt, 1989). The case study approach has many variables and can be problematic to define. However, there are key characteristics of this approach and some of these are listed below. The case method:

- does not explictly control or manipulate variables;
- studies a phenomenon in its natural context;
- studies the phenomenon at one or a few sites;
- makes use of qualitative tools and techniques for data collection and analysis.

(Cavaye, 1996, pg 227)

Imperative to this approach also is the ability to capture 'reality' in the natural environment or context of the participant. For this project I will be using multiple cases, which will allow me to relate differences in context to constants in process and outcome (Cavaye, 1996).

Action Research

In addition to the case study method, I will also follow an action-based model. Action research combines pure research (observing) with action (participation). The researcher does not define a research problem and its constructs beforehand but allows the problem to be defined by the site. There is no control over any of the variables. However, the researcher enters the field with the intention not only to observe and record, but also to actively take part in attempting to solve the problem at

the site (Susman & Evered, 1978; Mansell, 1991). My daughter will also act as a participant for this project hence the inclusion of such an approach.

Interviews

Interviews will be semi-structured. This approach requires interviews to be developed and conducted with a fairly open framework and allow for focused, conversational, two-way communication. They can be used both to give and receive information. Semi-structured interviews will also allow for flexibility of questions, as many of these will develop through discussion with the participants. A framework of probe questions and topics will be developed in advance to provide guidance for the interview.

Kaupapa Māori Research

The research methodology will be kaupapa Māori (Bishop, 1997; Powick, 2002). As stated by Mead (1996) "being Māori, identifying as Māori, and as a Māori researcher, is a critical element of Kaupapa Māori research." Researchers such as Smith (1997) and Bishop and Glynn (1999) have developed a set of guidelines, which provide a framework for Kaupapa Māori researchers with core Māori concepts and tikanga being the key components. These are:

- Aroha ki te tangata
- Kanohi ki te kanohi (or kanohi kitea)
- Titiro, whakarongo, kōrero
- Manaaki ki te tangata
- Kia tūpato
- Kaua e takahi tangata
- Kia haere tonu i roto i te ngakau mahaki

The above principles and core concepts are what provide the overall structural framework for this research.

Research Methods

Data collection by way of qualitative, semi-structured interviews will take place with a number of 'key stakeholders.' These include:

4. Whānau- this is inclusive of parents, grandparents, and extended whānau who have an invested interest in the participant child with special needs (language developmental difficulties);
5. Māori medium educational settings- kaiako, kaiāwhina, tumuaki and other education setting based support workers who have been involved in the support and education of the participant child with language developmental delay;
6. Education support providers- Special Education Services, RTLB Māori, Kaitakawaenga Māori who have supported either the kaiako or the child in their educational setting.

All interviews will be recorded with the use of an electronic voice recorder to ensure accuracy of transcription. These will be transcribed by the researcher and returned to the interviewee(s) to confirm accuracy of content. In line with kaupapa Māori methodology, all interviews will be conducted kanohi ki te kanohi (face to face). Further contact may be via email, video conferencing or other means. This is recognizing the importance of kaupapa Māori research as collectivistic and the importance of ensuring that it is benefiting all the research participants and their collectively determined agendas, defining and acknowledging Māori aspirations for research, while developing and implementing Māori theoretical and methodological preference and practices for research (Bishop, 2005).

At conclusion of the project a thesis will be submitted as a requirement of a Doctor of Philosophy in Education.

Timeline

I will be studying part-time, therefore I expect to complete the requirements of this thesis within a 5-year time frame. This time frame is summarised below:

November 2009	Begin Proposal
May 2010	Submit proposal and ethical application to the ethics committee
January-May 2010	Literature review continues
June –November 2010	Gather initial interview data
2011-2012	Data gathering, analysis and literature review
2013-2014	Continuation of writing of thesis

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Appendix Two: Participant Consent Form

Research project to explore how Māori medium educational settings are providing for children with special needs

I agree to participate in the project to explore how Māori medium educational settings are providing for children with special needs.

I have read and understood the information given to me about the research project, and what will be required of me.

I understand that anything I say during the interview/hui will be treated as confidential. No findings that could identify me will be published.

I understand that participation in this project is voluntary and that I have the right to withdraw from the project at any time without penalty. If I choose to withdraw the researcher will use their best endeavours to remove any of the information relating to you from the project, including any final publication, provided that this remains practically achievable.

Name: _____

Email: _____

Address: _____

Date: _____

Signature: _____

Please return this consent form to
Kiri Fortune
College of Education
University of Canterbury
Private Bag 4800
Christchurch 8041
Email: kiri.fortune@canterbury.ac.nz

Appendix Three: Interview Questions

Whānau Participants

1. What educational support structures are currently available within the Måori medium educational setting that your child attends?
2. How does this educational setting ensure the educational needs of your child are met?
3. What support is there available for whānau of children within special needs who are educated within a Māori medium setting?
4. How do you view those with disabilities?

Māori Medium Educators/kaiawhina (within the setting)

1. What educational support structures are currently available within the Måori medium educational setting that you are based?
2. How does this educational setting ensure the educational needs of children with special needs, particular language developmental needs, are met?
3. How do kaimahi communicate with the whānau of the child and ensure their goals and requirements are met within the educational setting?
4. Does the setting have a policy of philosophy in regards to children with disabilities?
5. Are there any areas of concern in regards to providing support to children with special needs?

Education Support Workers

1. How do you provide support for teachers and educators of children with special needs within a Māori medium setting?
2. How do you consult with whānau to ensure their goals and aspirations for their child are met?
3. What type of professional development is available for education support workers (particular reference to Māori medium/Māori with special needs)?